WILLIAM QUAN JUDGE

1851 – 1896

THEOSOPHICAL PIONEER

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WILLIAM QUAN JUDGE

1851 – 1896

The Life of a Theosophical Pioneer
and some of his
Outstanding Articles

SVEN EEK *and* BORIS DE ZIRKOFF
Compilers

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New Delhi

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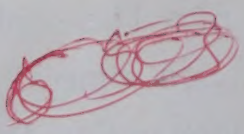

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WILLIAM QUAN JUDGE

April 13, 1851 - March 21, 1896

WILLIAM QUAN JUDGE

His Life and Work

The life of William Quan Judge is so completely identified with the history and development of The Theosophical Society, that to outline the one is almost identical to outlining the other.

The son of Frederick H. Judge and Mary Quan, William Quan Judge was born in Dublin, Ireland, April 13, 1851, and spent his early childhood in a country where material adversity often found compensation in its natives' awareness of the silent forces of nature. At the age of seven a serious illness struck the lad and the doctor informed the family gathered at his bedside that William was dead. But before grief could overwhelm the would-be mourners, to everyone's amazement the boy revived. His recovery was slow, however, but during the year of his convalescence, he began to show an interest in mystical subjects. Unaware of his ability to read, the family found him engrossed in books dealing with Mesmerism, Phrenology, Magic, Religion and similar subjects.

The Judge family came to the U.S.A. when William was thirteen, sailing on the Inman Liner "City of Limerick," which arrived in New York on July 14, 1864. The mother had already died at the birth of her seventh child in Ireland, and the father had to assume the double responsibility of educating and providing for the children. After a brief stay at the Old Merchant's Hotel on Courtland St., and later on Tenth St., New York, the family finally settled in Brooklyn, N.Y.

Hardship was no stranger to the Judge household, but William managed to finish his schooling before going to work. He eventually became a clerk in the Law Office of George P. Andrews, who later became Judge of the Supreme Court of New York. He developed an interest in the legal profession, for which he soon began to prepare himself. His father died soon after. On coming of age, William became a naturalized American citizen in April, 1872, and was admitted to the State Bar of New York one month later. His industry, natural shrewdness and inflexible persistence commended him to his clients and he became, as time went on, a specialist in Commercial Law.

In 1874, Judge married a school teacher, Ella M. Smith of Brooklyn (who died April 17, 1931), by whom he had a daughter who succumbed to diphtheria in infancy. The marriage was not without problems, as his wife, a strict Methodist at the time, did

not share his theosophical interests, both on personal and religious grounds. The loss of their child added to the unhappiness of their family life, especially so since Judge was very fond of children, who responded to his affection.*

It was in the Fall of 1874, shortly after his marriage, that Judge came in contact with H. P. Blavatsky. According to Olcott, he was then serving in the Law office of E. Delafield Smith, U.S. Attorney for the Southern District of New York. After reading Col. Olcott's articles in the New York *Daily Graphic* (published in March, 1875, as a work entitled *People from the Other World*) outlining his experiences at the Eddy Homestead at Chittenden, Vt., where some weird Spiritualistic *séances* were being held, he wrote to the Colonel asking for an introduction to Madame Blavatsky. Eventually the desired invitation came, and resulted in an association that was to last throughout their lives.

Judge became a frequent visitor at H.P.B.'s apartment, at 46 Irving Place, New York, where the founding of the Theosophical Society was soon to take place. According to Col. Olcott, one evening, after a lecture by a New York architect, George H. Felt, on "The Lost Canon of Proportion of the Egyptians, Greeks and Romans," Olcott wrote on a scrap of paper: "Would it not be a good thing to form a Society for this kind of study?"—and gave it to Judge. H.P.B. read the note and nodded assent. (H. S. Olcott, *Old Diary Leaves*, I, 118).

A new life now commenced for the young lawyer, and his association with H.P.B. and Col. Olcott brought him his greatest opportunity. His youth and his sense of insecurity, both material and spiritual, prevented him at first from taking full advantage of the gifts thus laid before him, but in his struggle with himself, beset as he was, with adverse financial and domestic difficulties, he developed a great inner strength.

We do not have any information as to whether W. Q. Judge participated at all in the preparation of *Isis Unveiled*, the writing of which at the time demanded much of H.P.B.'s energy. His younger brother, however, John H. Judge, rendered valuable service in the matter of preparing H.P.B.'s manuscript for the printer, by copying a good portion of the work. This was not an easy task, for typewriters were unknown in those days, and it was necessary to prepare manuscripts for publication by means of

*Later on, however, Mrs. Judge came to see the value of Theosophy, helped her husband on various occasions, and in 1915 joined the United Lodge of Theosophists.

handwritten copy. Young John H. Judge met H.P.B. when he was only seventeen years of age; he had a great admiration for her and considered it a signal privilege to assist her in her literary task. John H. Judge visited the Point Loma Theosophical Headquarters in California on August 25, 1914, and related these facts to the body of students gathered to receive him.*

Unaccountably, a short time before the actual publication of H.P.B.'s first work, some disruption occurred in the relations between H.P.B. and W. Q. Judge, possibly due to some occult test. Writing about it, Olcott says: "During that year of interregnum Mr. Judge did not visit us, owing to a difficulty between Mme. Blavatsky and himself, nor did she write to him nor he to her, his only letters being addressed to me. . . . When Mr. Judge reappeared at Headquarters, the old cordial relations between us three were re-established, and continued down to the death of H.P.B."†

W. Q. Judge's position as one of the three chief Founders of the Theosophical Society—questioned as it has been by some ignorant critics—is amply substantiated by both Col. Olcott and H.P.B. In the light of their emphatic statements to this effect, there can be no doubt on the subject. Let us consider the evidence.

Writing to Mr. Judge from Ostende, July 27, 1886, at a time when she was quite ill and uncertain of the future, H.P.B. speaks of his magazine *The Path*, and says in part:

> ". . . . . I will begin to work from this day to bring Olcott to let you have 50 monthly for your Path. They *must* be found—for if we were three *original* ones to this day, very soon we will be two . . ."‡

In her letter to Mr. Judge dated from the same place on August 22, 1886, H.P.B. bluntly declares:

> ". . . And *you*, you are one of the original Founders . . ."††

**Cf. Râja-Yoga Messenger*, Point Loma, Calif., Vol. X, No. 10, October, 1914, pp. 16-17.

†*Historical Retrospect of The Theosophical Society, 1875-1896*, Madras, 1896. This was written from memory. As Olcott's Diaries of the earliest years of the T.S. have strangely disappeared, there is no way of checking what occurred at the time.

‡From an unpublished letter of H.P.B.'s.

††Originally published in *The Theosophical Forum*, Point Loma, Calif., Vol. V, November, 1933.

H.P.B.'s important Letter to the Second Annual Convention of the Theosophical Society, American Section, held at Chicago, April 22-23, 1888, is addressed to W. Q. Judge whom she calls "My dearest Brother and Co-Founder of the Theosophical Society."* It is signed with the *three dots* emblematic of H.P.B.'s occult status, and should therefore be considered as an official document.

Writing to Richard Harte from London, September 12, 1889, H.P.B., strongly objecting to certain policies followed at the time in the pages of *The Theosophist*, mainly by R. Harte himself, expressed herself in these words:

". . . . I will not permit Judge to be lowered or humiliated in it. Judge is one of the Founders and a man who has ever been true to the Masters . . . ."†

In her "Preliminary Explanations" to *E. S. Instruction No. III*, written by H.P.B. at the time of a grave crisis through which the Movement was passing in 1889-90, due to treachery within and relentless attacks from without, especially in America, she boldly comes out and states with regard to W. Q. Judge:

". . . . He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the Cause . . . ."

Referring at a later date to her spirited defence of Judge in the pages of the above-mentioned document, she said in a letter:

". . . . Let them read Master's letter in the preliminary . . . All that which I said about W.Q.J. was from HIS words in HIS letter to me . . ."‡

In December, 1889, Richard Harte, reporting on Theosophical affairs in America, speaks in *The Theosophist*†† of the consolidating process going on there under Mr. Judge. He says:

". . . . This is good news, for Mr. Judge is an old and staunch Theosophist, and is always acknowledged and treated by Madame Blavatsky and Col. Olcott as 'one of the Founders' . . . . . ."

**Report of Proceedings*; also published separately, together with other Letters of H.P.B. to American Conventions.

†Originally published in *The Theosophical Forum*, Vol. V, January 15, 1934, pp. 132-33.

‡*Letters That Have Helped Me*. Compiled by Jasper Niemand. Vol. II, 1918. Appendix on W. Q. Judge.

††Vol. XI, Suppl. to December, 1889, p. xlii.

A month after H.P.B.'s passing, her magazine *Lucifer* published a statement dated London, May 19, 1891, to counteract certain slanderous imputations on the part of some newspapers. This document was signed by ten prominent workers of the Movement in England, Mrs. Annie Besant heading the list of names. Among other things, it stated that:

> ". . . . . In conjunction with Col. H. S. Olcott, the President of the Society, and Mr. William Q. Judge, a prominent New York lawyer, Vice-President and leader of the movement in America, Madame Blavatsky was the founder of the Theosophical Society, and this is a position that cannot well be carried either by a *coup d'état* or otherwise . . ."*

Reporting on the passing of H.P.B., and the arrival of various Officials in London, *The Theosophist*† published a letter received from London which described the events in the Society, and the reaction of the Press to the death of H.P.B. The writer dwells on the arrival of Mrs. Annie Besant and W. Q. Judge, and says in part:

> ". . . Mr. Judge will remain in England until Col. Olcott's arrival early in July; his presence with us at such a sad time is most welcome, for all who have the privilege of knowing the Vice-President and Co-Founder of the Theosophical Society will at once realize how we must value the sense of strength, courage and hope, which he inspires wherever and with whomsoever he is."

After his arrival in London, Col. H. S. Olcott addressed the First Annual Convention of the Theosophical Society in Europe held there July 9 and 10, 1891. In his Presidential Address, he explained how he had heard of H.P.B.'s passing while he was in Sydney, Australia, and how he had altered his plans and had started immediately for Europe. He said in part:

> ". . . I immediately determined to alter my plans and come on here, and summoned by telegraph my old associate and co-founder, Mr. Judge, to meet me here and consult with other friends upon the future of the Society . . ."‡

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*Vol. VIII, June, 1891, pp. 319-20.

†Vol. XII, July, 1891, p. 634.

‡*The Theosophist*, Vol. XII, September, 1891, p. 707.

On the 7th of October, 1891, Col. Olcott was in San Francisco, on his way back to India; Mr. Judge was there also, as he was then touring the country on behalf of the Movement. At the reception given to the President-Founder, Mr. Judge was of course present. As the proceedings were about to start, Col. Olcott said to him: "Take your seat by my side as you did at New York in 1875: we were one in the work then and are now."*

Reporting on the same trip West of both Col. Olcott. and Mr. Judge, Allen Griffiths, one of the most indefatigable workers in America, describes the meeting of the two Officials at Oakland. He writes:

> ". . . Here was a sight to cheer the hearts of all true Theosophists—the President and Vice-President, the two remaining Founders of the T.S., meeting on these distant shores of the Pacific, grasping hands and greeting each other as brothers bound by no common tie."†

In March, 1892, when Col. Olcott considered resigning as President of the Society—a resignation which he later withdrew—Annie Besant, then President of the Blavatsky Lodge in London, addressed a Circular to the Members of the Lodge, in which she spoke of Mr. Judge as "the present Vice-President, and remaining co-Founder of the Society," and expressed her feeling that he was "the most suitable person to guide the Society, and one who cannot with justice be passed over."

Against this background of historical data any uncertainty concerning the status of Mr. Judge in the framework of the original Theosophical Society is entirely removed.

When H.P.B. and Olcott left the U.S.A. for India, December 17, 1878, the small group of Theosophists was left in the hands of the Acting President, Major-General Abner Doubleday, of Civil War fame, and W. Q. Judge. The Society had largely been con-

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*_The Path_, New York, Vol. VI, November, 1891, p. 260.
†_Lucifer_, Vol. IX, November, 1891, p. 259.

ducted as a "literary salon" with H.P.B. as the main attraction. The vacuum she left behind could not be filled either by Doubleday or Judge. During the years immediately following the removal of the Founders to India, Judge was left very much alone both by H.P.B. and the Masters. He wrote rather despairingly to Olcott, complaining that he was being left out in the cold. This situation was undoubtedly connected with his trials as a probationary chela. He asked for news about the Masters, just anything. It is from the period of 1879-82 that Judge's correspondence with Dâmodar K. Mâvalankar dates. Some of his letters are dated from Venezuela, where Judge had for a time some mining interests. The replies of Dâmodar revealed to Judge a more intimate relationship between Master and pupil than he had ever hoped for himself, and this made Judge his fervent admirer and lifelong friend. In the series entitled "A Hindu Chela's Diary," Judge paraphrases Dâmodar's mystical experiences, as described in his letters to him.*

In a letter to Dâmodar dated June 11, 1883, Judge writes: "I have your last. On the back is written in red pencil 'Better come M .·.' . . ."† It was in 1884, which year marked the turning-point in Judge's career, that he undertook his long wished for journey to India. He went via Paris where he arrived March 25, 1884.‡ When H.P.B., Col. Olcott and party arrived in Paris, March 28th, Judge was on hand to meet them.†† According to some of his published letters,‡‡ Judge was ordered by the Masters to stay there and help H.P.B. in writing *The Secret Doctrine,* which at that time was still envisioned as a new version of *Isis Unveiled* —a plan abandoned later. Judge worked for and with H.P.B., both in Paris and at Enghien, where they stayed for a while in May as guests of Count and Countess Gaston d'Adhémar. He also

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*Consult Sven Eek, *Dâmodar and the Pioneers of The Theosophical Movement,* Adyar, 1965, pp. 78-100.

†Original letter is in the Adyar Archives. The letter from Dâmodar referred to has been lost.

‡*The Word,* XV, April, 1912, pp. 17-18.

††Olcott, *Old Diary Leaves,* Series III, 1904, p. 36.

‡‡*The Word, ibid.*

was in London for a few days during H.P.B.'s hurried trip there in early April. Judge left Paris for India at the end of June, arriving in Bombay July 15th, where he lectured the 18th on "Theosophy and the Destiny of India." After lecturing at Poona, Hyderâbâd, Secunderâbâd and Gooty, he reached Adyar August 10th. His brief stay at Adyar seems to be shrouded in somewhat of a mystery, which we may never be able to unravel for lack of adequate documentation.

It was during Judge's stay at Adyar that the *Christian College Magazine* of Madras published the article "The Collapse of Koot Hoomi," with fifteen forged letters purporting to have been written by H.P.B. That period was one of grave anxiety and serious trouble, and the atmosphere at Adyar must have been electrically charged. We do not know exactly when Judge left Adyar on his return trip to New York, but he does state himself that he was in London in November, 1884, on his way home via England.* It was on November 1st, 1884, that H.P.B. and party left London and boarded the steamer at Liverpool, on their way to India via Alexandria and Port Said. Olcott, on the other hand, sailed from Marseilles for Bombay on October 20, arriving at his destination November 10th.† From the above it follows that Judge left Adyar at about the time when both H.P.B. and Olcott were en route to Adyar from Europe. Considering the routes used in those days, it is most likely that their steamers met each other somewhere in the Mediterranean, but no information has ever come to light on this subject, nor any hint as to why Judge left Adyar so soon and without waiting for the Founders' arrival.

Judge sailed for the U.S.A. from Liverpool, November 15, 1884, on the British steamer *SS Wisconsin*, and reached New York November 26th.‡ It was on that voyage that A. E. S. Smythe, future President of the Canadian Theos. Society, met him for the first time.††

The fact, however, that Judge's visits to H.P.B. and to Adyar marked the beginning of his exceptionally successful work for the Society would indicate that he derived inspiration from his journey.

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*Judge's pamphlet entitled "*Light on the Path*" *and Mabel Collins*, 1889.

†Olcott's original *Diaries*.

‡Lloyd's of London records.

††*Canadian Theosophist*. XX. April, 1939, p. 35.

WILLIAM QUAN JUDGE

Upon his return to New York, Judge found his financial prospects greatly improved. He joined the law firm in which Olcott's brother worked, and thus he was able to devote more time to the Society.

Col. Olcott graphically describes the inner change which had taken place in Judge. He says: ". . . Mr. Judge felt what you may call the 'divine afflatus' to devote himself to the work and to pick up the loose threads we had left scattered there in America and carry on. The result shows what one man can do who is altogether devoted to his cause."*

In reviewing the situation in America, Judge realized that a radical change was needed in the administration of the Society, if it were to make any headway. Consequently, he wrote to H.P.B. and Olcott suggesting that an American Section be formed. This was done in June, 1886, with Judge elected as permanent General Secretary. The new Section soon prospered under his vigorous leadership and new branches were chartered all over the country.

Judge's despondency and insecurity of earlier years seemed entirely gone. He soon attracted to himself devoted workers who gladly carried out his plans. Olcott comments again: ". . . His brain was fertile in good practical ideas, and to his labours almost exclusively was due the rapid and extensive growth of our movement in the United States; the others, his colleagues, but carried out his plans."†

When Col. Olcott began publishing his memoirs, he wrote:

> ". . . . . When he came to see her [H.P.B.], by appointment, no celestial or terrestrial portents warned him or us that he would be what he now is in the Society; not even the silvery tinkle of a fairy bell. He was just an ordinary, every day sort of young man, brought up under the spiked yoke of hard Methodism, but with a depth of occult tendency in him, hardly suspected as yet by himself, and not in the least visible outwardly . . . All his theosophical future lay before him, and his evolution up to what he now is, is one of the most surprising facts in T.S. history. Modest, unassuming, eager for occult instruction, and always ready to do his share of the work, he gradually won H.P.B.'s friendly regard and kept it until she died; although our relations with him were interrupted for some time before we left for India, and for several years afterwards his absences in Mexico and

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*_Proceedings_, First Annual Convention of the T.S. in Europe, London, July, 1891, p. 49.

†_Old Diary Leaves_, IV, 508.

Venezuela prevented his doing anything to keep life in the movement in America. For lack of stimulus, the talent of leadership, for which he is now so marked, was then latent in the germ. The responsible journeys to the two countries named developed it, and from 1884, when he met H.P.B. in Europe and visited India, dates his palingenesis. The hour had found its man. Though so very much my junior in both age and experience, I liked him from the first: and have always fully appreciated his excellent qualities, as they developed themselves in the course of time. The crowning proof of my regard has just been given in my accepting him as my successor in office; which I hope he may fill even more acceptably than I have."*

If Col. Olcott had exercised his higher intuition at the time of writing this passage, he might have sensed the existence of a much deeper occult tie between H.P.B. and Judge, and might have qualified somewhat the term "experience" as relating, perhaps, more to the outward affairs of an organization than to the occult awareness and inner experience of Judge as a practical occultist.

In April, 1886, Judge started his magazine *The Path* which was to become the backbone of Theosophical publicity in the U.S.A. As there were few qualified writers at the time in America, Judge wrote a great many articles himself. He did so under a number of pseudonyms, such as *An American Mystic*, *Eusebio Urban*, *Rodriguez Undiano*, *Hadji Erinn*, *William Brehon* and others. His style was simple and direct, and he dealt with a variety of theosophical and allied subjects. H.P.B.'s admiration of this journal was very marked, and she referred to it as "pure Buddhi."

In the Summer of 1888, Judge published *An Epitome of Theosophy*, a gem of succinct presentation of the chief tenets of the Ancient Wisdom. In a much shorter form it had previously appeared as a Theosophical "Tract," and was also published in *The Path* (Vol. II, Jan., 1888). So widespread was its circulation at the time, that the Theosophical Publication Society in England published the expanded version which Judge wrote later.

**The Theosophist*, Vol. XIV, No. 2, November, 1892, where the text of Chapter VIII of *Old Diary Leaves* was originally published. The same idea in regard to his successor in office was expressed by Col. Olcott in *The Theosophist*, XIV, Sept., 1893, p. 724 footnote.

In 1889 Judge started a smaller magazine intended for inquirers which he called *The Theosophical Forum*.* His answers to questions submitted are models of concise expression founded on a deep knowledge of technical Theosophy. He also contributed articles to *The Theosophist* and to *Lucifer* which H.P.B. started in 1887.

Judge's understanding of the Indian philosophy found expression in an excellent interpretation of *The Yoga Aphorisms of Patañjali* which was produced with the assistance of James Henderson Connelly and published in New York in 1889.

In 1890 Judge published *Echoes from the Orient*, a broad outline of Theosophical tenets which originally appeared in *Kate Field's Washington*, under the pseudonym of "Occultus."

In the same year appeared a rendering of the *Bhagavad-Gîtâ*, prepared in colloboration with James H. Connelly, and with valuable commentaries in footnotes. He also wrote further Notes or Commentaries in *The Path*, republished later.

In the latter part of 1891, appeared Judge's *Letters That Have Helped Me*, a series of letters written by him to "Jasper Niemand" (Mrs. Julia ver Planck, later Mrs. Archibald Keightley) which had originally appeared in *The Path*. Much later, namely in 1905, there was published at New York a second series of Letters compiled by Jasper Niemand and Thomas Green. Both series have been repeatedly reprinted.

Writing to Carrie Rea, on September 6, 1894, George William Russell (Æ), a close friend of Judge's, spoke of these *Letters* as being "written by a man whom I consider the wisest and sweetest of any I have ever met, W. Q. Judge (Z.I.Z.). I have more reverence for him than for any other human being I know of. I hope they will mean as much to you as to many of us. They are not badly written; but do not think of fine or beautiful phrases when reading them, but only of the things it is good to live with and ever to keep in mind. I think he says only things he *knows*."†

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*A monthly of only eight pages at first, and not exceeding twelve pages later, it ran from April, 1889, through April, 1895, seventy issues in all. A New Series was inaugurated in May, 1895, slightly larger in size, and running through June, 1898; at this time another change in format took place, and the journal was published at Flushing, N. Y. under H. T. Hargrove and later A. H. Spencer, from July, 1898 through April, 1905. This later Series is very scarce today.

†*Letters from Æ*. Selected and Edited by Alan Denson. With a Foreword by Dr. Monk Gibbon. London, New York, Toronto: Abelard-Schuman, 1961.

In 1893 Judge published *The Ocean of Theosophy*, which in subsequent years became one of the Theosophical classics, running through innumerable editions.

Judge was also instrumental in publishing a large number of *Oriental Department Papers* consisting of Sanskrit and other Oriental Scriptures specially translated for this Department by Prof. Manilal Dvivedi and Chas. Johnston. He also issued from June, 1890, through March, 1894, the *Department of Branch Work Papers* containing valuable suggestions for Theosophical work and study. Both of these series of Papers are now quite scarce.

Approximately in 1894-95, Judge supplied the current edition of Funk & Wagnalls' *The Standard Dictionary* with definitions of Theosophical terms, and was announced therein as a specialist on the subject.

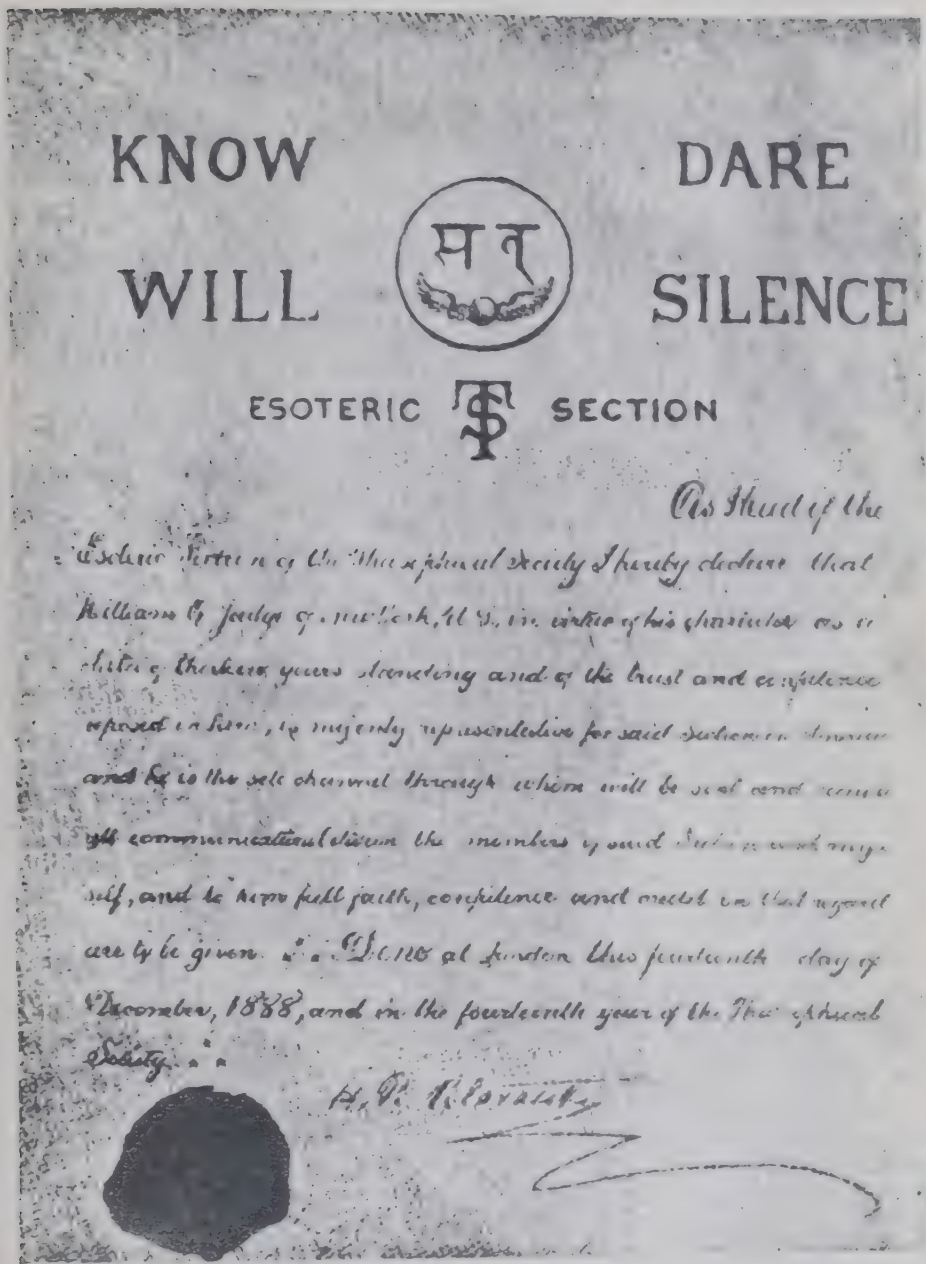
A number of articles and essays from Judge's active pen appeared in *The Irish Theosophist*, *The Pacific Theosophist*, *The New Californian*, *The Vahan*, and the *Proceedings* of various Theosophical Congresses and of the World's Fair Parliament of Religions in 1893. His literary activity was outstanding, particularly considering that it was limited to a period of hardly ten years (reckoned from the founding of *The Path*), during which time Judge was often ill.

In December, 1888, Judge was in Dublin, Ireland, and there is evidence that he went from there to London and assisted H.P.B. in the formation of the Esoteric Section.* On December 14 of that year H.P.B. issued a special order appointing Judge as her "only representative for said Section in America" and as "the sole channel through whom will be sent and received all communications between the members of said Section and myself [H.P.B.]." and she did so "in virtue of his character as a chela of thirteen years standing."†

The same year Judge was appointed by Col. Olcott as Vice-

**The Path*, III, March, 1889, p. 393.

†The text of this document was originally published in an undated E.S.T. Circular, issued almost immediately after May 27, 1891, the date on which a full meeting of the E.S. Council, appointed by H.P.B., was held at the Hdqrts. of the T.S. in Europe, 19 Avenue Road, London, England, following H.P.B.'s passing. The original is in the Archives of the former Point Loma Theos. Society, and a facsimile thereof is reproduced herewith.


KNOW DARE
WILL SILENCE
ESOTERIC SECTION

As Head of the
Esoteric Section of the Theosophical Society I hereby declare that
William Q. Judge of New York, U. S. in virtue of his character as a
chela of Thakur Yuru Sandeeng and of the trust and confidence
reposed in him, by majority representatives for said Section in America
and he is the sole channel through which will be sent and received
all communications between the members of said Section and myself, and he is to have full faith, confidence and credit in that regard
are to be given. Done at London this fourteenth day of
December, 1888, and in the fourteenth year of the Theosophical
Society.

H. P. Blavatsky

Facsimile of Document appointing
William Quan Judge sole Representative of the
Esoteric Section in America

President of the Theosophical Society, and in 1890 was officially elected to that office, the rules having been changed.

The special trust and confidence reposed in Judge by H.P.B. may be better understood if the psychological mystery connected with him is borne in mind, a mystery which is better known in the Orient and which had remained completely unknown in the West until recent times. As explained by C. A. Griscom, one of Judge's friends and co-workers,

> "It was the good fortune of a few of us to know something of the real Ego who used the body known as Wm. Q. Judge. He once spent some hours describing to my wife and me the experience the Ego had in assuming control of the instrument it was to use for so many years. The process was not quick nor an easy one and indeed was never absolutely perfected, for to Mr. Judge's dying day, the physical tendencies and heredity of the body he used would crop up and interfere with the full expression of the inner man's thoughts and feelings. An occasional abruptness and coldness of manner was attributable to this lack of co-ordination. Of course Mr. Judge was perfectly aware of this and it would trouble him for fear his real friends would be deceived as to his real feeling. He was always in absolute control of his thoughts and actions, but his body would sometimes slightly modify their expression . . . Mr. Judge told me in December 1894, that the Judge body was due by its Karma to die the next year and that it would have to be tided over this period by extraordinary means. He then expected this process to be entirely successful, and that he would be able to use that body for many years, but he did not count upon the assaults from without, and the strain and exhaustion. This, and the body's heredity, proved too much for even his will and power. Two months before his death he knew he was to die, but even then the indomitable will was hard to conquer and the poor, exhausted, pain-racked body was dragged through two months in one final and supreme effort to stay with his friends."*

In this connection, the following passage from one of H.P.B.'s letters to Judge, written from Ostende on October 3, 1886, is of great interest:

Letters that have Helped Me, Vol. II (1918), pp. 119-20.

"The trouble with you is *that you do not know the great change* that came to pass in you a few years ago. Others have occasionally their *astrals* changed and replaced by those of Adepts (as of Elementaries) and they influence the *outer*, and the *higher* man. With you, it is the NIRMANAKAYA not the 'astral' that blended with your astral. Hence the dual nature and fighting."*

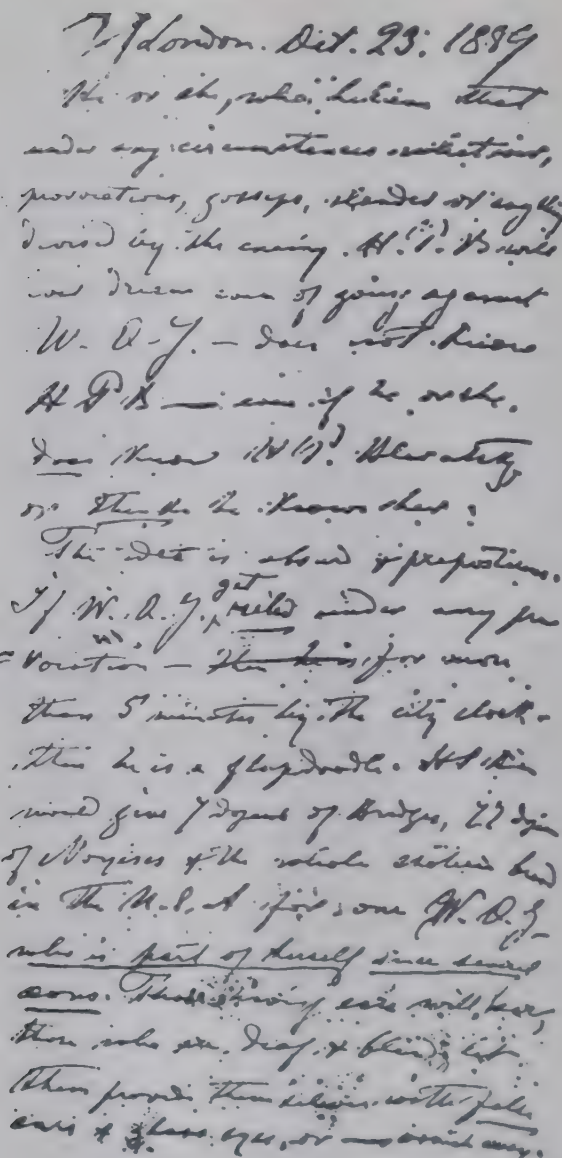
The fact referred to in both of these excerpts is what is known as *Tulku*, a technical Tibetan term which describes the condition when a living Initiate or High Occultist sends a portion of his consciousness to take embodiment, for a longer or shorter period of time, in a neophyte-messenger whom that Initiate sends into the outer world to perform a duty or to teach. There are many degrees of this condition, and most of its mysteries remained under the seal of secrecy until the present century, and are even today but very imperfectly understood among students of the Movement. It is this teaching which provides the key to the many apparent contradictions in the character of Messengers and Chelas as witnessed in the history of the Movement for many years past.†

In a forthright letter dated from London, Oct. 23, 1889, and reproduced here in *facsimile*,‡ H.P.B. spoke of Judge as being "*part of herself since several aeons*." She wrote as follows:

**The Theosophical Forum*, Point Loma, Calif., Vol. III, August 15, 1932, p. 253.

†This subject, and cognate Tibetan doctrines associated with *Tulku*, as well as *Aveśa*, are treated at length in the recently published work by Geoffrey A. Barborka entitled *H. P. Blavatsky, Tibet and Tulku*, The Theosophical Publishing House, Adyar, Madras, India, 1966.

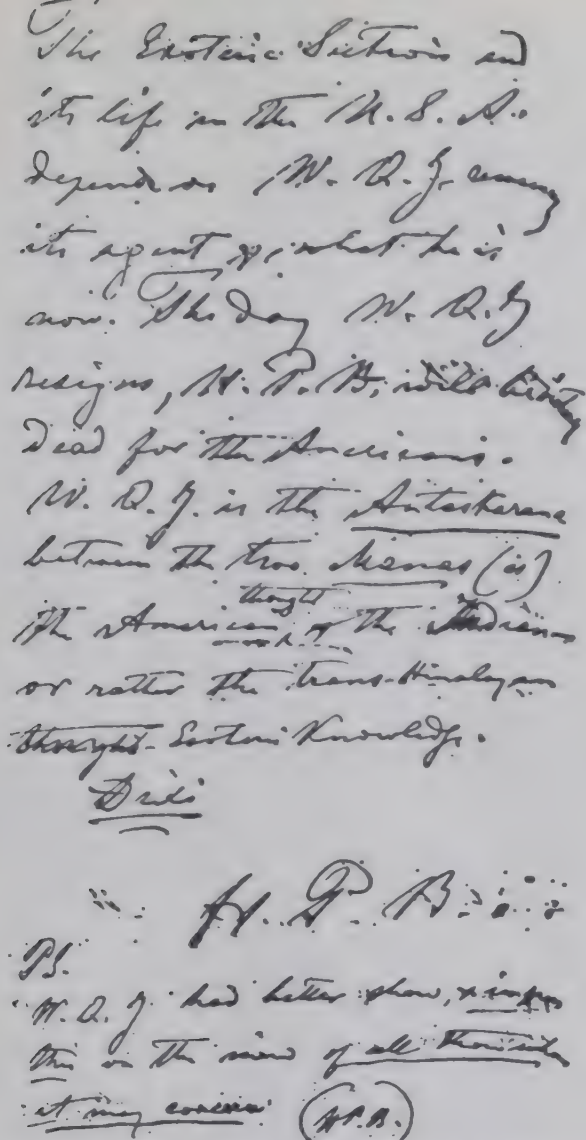
‡The original of this letter is in the Archives of the former Point Loma T.S. We have preserved in the transcription, as far as was possible to do so, the punctuation as found in the original.



London Oct. 23, 1889

He or she, who believes that under any circumstances whatever, provocations, gossips, slander or anything devised by the enemy H.P.B. will ever dream even of going against W.Q.J.—does not know H.P.B.—even if he or she *does* know H. P. Blavatsky, or *thinks* he knows her.

The idea is absurd & preposterous. If W. Q. J. get *riled* under any provocation—for more than 5 minutes by the city clock, then he is a flapdoodle. H. P. B. would give 7 dozens of Bridges, 77 dozens of Noyeses & the whole esoteric brood in the U.S.A. for one W.Q.J. *who is part of herself since several aeons.* Those having ears will hear, those who are deaf & blind, let them provide themselves with *false* ears and glass eyes, or—vanish away.



The Esoteric Section and its life in the U.S.A. depends on W.Q.J. remaining its agent & what he is now. The day W.Q.J. resigns, H.P.B. will be virtually dead for the Americans.

W.Q.J. is the *Antaskarana* between the two *Manas* (es) the American thought & the Indian—or rather the trans-Himalayan Esoteric Knowledge.

DIXI

H.P.B. ∴

PS.
W.Q.J. had better show, & *impress this* on the mind *of all those whom it may concern.* (H.P.B.)

At about the same time, when powerful enemies were attempting to undermine Judge's work in America and ruin the genuine spirit of esotericism upon which it was based, H.P.B. wrote the following:

"Ingratitude *is a crime in Occultism*, and I shall illustrate the point by citing the case of W. Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the Cause. While others have all turned deserters or enemies, he has ever remained faithful to his original pledge. If one wants to know how the Masters would feel towards him, let him read what one of them writes about the fidelity of Colonel Olcott and their appreciation of it, in a letter published in the *Occult World*. Though strong pressure was used to displace him *and his associates* (Judge along with them) in favor of another—a newcomer—and all manner of boons were promised for the T.S., Mahâtma 'K.H.' flatly refused, saying that ingratitude had never been one of their vices. Now that which Colonel Olcott has accomplished in India and Asia, W. Q. Judge has done in America. He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement: and he is now being infamously attacked and schemed against for this by one who has never done a thing for the T.S., but is now trying to crush it out of existence . . . .Brother Judge refuses to defend himself, even more than I have refused to defend myself after the Coulomb conspiracy. No man who knows himself innocent ever will. But is that a reason why *we* should let him go undefended? It is our bounden duty to support him, in every way, with our sympathy and influence, energetically, not in a half-hearted, timid way. Let our protest be on merely defensive lines, and not of an aggressive character. For, if the spirit of true Theosophy does not permit of aggressiveness being used, yet it does demand in some cases active defence, and it does impose on everyone of us the duty of taking an active interest in the welfare of a brother, especially of a persecuted brother, as Mr. Judge is now . . . ."*

Some time later, writing on the same subject, H.P.B. said:

". . . . I am unable to realize that at the hour of trouble and supreme fight . . . . any *true* theosophist should hesitate for one moment to back W.Q.J. *publicly* and lodge in his or her protest.

**E. S. Instruction No. III*, 1890: Preliminary Explanations.

Let them read Master's letter in the preliminary . . . All that which I said about W.Q.J. was from His words in His letter to me . . ."*

Judge had acquired his fair share of enemies, as would anyone who had risen to the top of the ladder. Two particularly bitter ones were Dr. Elliot Coues of Washington, D.C. and Mr. Richard Harte, the latter temporary Editor of *The Theosophist* at Adyar, whose denunciations included H.P.B. and Olcott who seemed to stand in his way for the office of General Secretary of the American Section. He also wanted to become the head of the Esoteric Section, although he was not a member thereof. Dr. Coues, who had similar ambitions, was eventually expelled from the T.S. His joining the Society had been hailed as an event of some importance, and he decided to take revenge. He induced the Editor of the *New York Sun*, Charles A. Dana, to publish a full page article embellished with photographs, charging the three Founders with fraud. It appeared July 20, 1890. H. P. Blavatsky sued, Judge being her counsel. H.P.B.'s death automatically terminated the suit, but the *New York Sun* began an investigation of its own and, having found Coues in error, apologized handsomely. The Editor retracted the libel on Sept. 26, 1892, and printed in the same issue an article by Judge exposing the slanders; it was published under the challenging title "The Esoteric She," although Judge's own title was merely "The Late Madame Blavatsky. A Sketch of her Career."†

Richard Harte in a letter to H.P.B. rather condescendingly describes what he interprets to be the effects of "pledge fever" upon Judge, and thinks that "bringing to a focus the Karma of such a good man as Judge" has been "to confuse all his ideas of right and wrong, loyalty and rebellion, truth and falsehood."‡

To this H.P.B. replied in her usual forceful manner:

"Nevertheless your wicked and untheosophical denunciation of Judge, which is as false as it is untheosophical falls flat again in its application to the E.S. Judge has never pledged himself, never signed anything; for as in the case of Olcott, my con-

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**Letters That Have Helped Me*, Vol. II, pp. 110-11 (1905 ed.); p. 117 (1918 ed.).

†Cf. Josephine Ransom, *A Short History of The Theosophical Society*, 1938, pp. 273-76. C. J. Ryan, *H. P. Blavatsky and The Theosophical Movement*, 1937, pp. 279-81.

‡Letter of R. Harte to H.P.B., dated Adyar, August 26, 1889, originally published in *The Theosophical Forum*, Point Loma, Calif., Vol. V, January, 1934.

fidence in him is sufficient to trust him without any Pledges. The numerous letters I receive from really good theosophists such as Buck, Mrs. Ver Planck, do not show their 'disgust' for Judge. But they show me most decidedly for your tactless writings in *The Theosophist* and the showers of letters you inundate them with. If the American Section breaks with Adyar it will be your doing."*

With H.P.B.'s death, May 8, 1891, a great cohering and vitalizing influence was removed from the public activity of the T.S. At first, the shock of her physical disappearance momentarily united all in seeming solidarity, but the contest of strong wills which had existed in the Society for some time past could only be delayed temporarily.

On May 13th Judge sailed for London. He attended the Convention of the European Branches of the T.S., July 9-10, under Olcott's chairmanship; Annie Besant had arrived a few days after H.P.B.'s death. It is during that period in London that the Esoteric Section was placed under the joint Outer Headship of Judge and Annie Besant. Judge returned to the U.S.A. on August 6th.

In January 1892, less than a year after H.P.B.'s passing, Col. Olcott, an ailing man at the time, resigned the Presidency of the T.S. in Judge's favor, and prepared to devote his remaining years to the writing of his memoirs and to other literary work.† There is strong evidence, however, that illness and fatigue were not the only reasons for this action. Among other and more compelling reasons, was one connected with the E.S. Olcott had originally opposed its formation, but yielded when learning that the Masters themselves had ordered H.P.B. to organize such a Section. Eventually, after H.P.B. had gone, the leading members of the Blavatsky household in London began to look to Judge and Annie Besant for leadership and direction. Olcott himself has written: "Every possible thing was done to reduce my position to that of a cipher or figurehead; so I met the thing half way with my resignation."‡ There is more to this story, however, than has ever appeared in print.

When Olcott's resignation came up for discussion and action before the Blavatsky Lodge of London, Annie Besant, as President thereof, addressed the following strong letter to the membership of that Lodge, dated March 11, 1892:

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*Letter of H.P.B. to R. Harte, dated Sept. 12, 1889, originally publ. in *The Theos. Forum* as above.

†*The Theosophist*, Vol. XIII, Suppl. to March, 1892, pp. xliii-iv.

‡*Old Diary Leaves*, IV, p. 428.

19 Avenue Road,
Regent's Park, London, N.W.
March 11, 1892.

"To the Members of the Blavatsky
Lodge.

My dear Colleagues,

For the first time in the history of the Theosophical Society we are called upon to elect a President. When the Society was founded in 1875 by H. P. Blavatsky, H. S. Olcott, and William Q. Judge, H. S. Olcott was appointed its President, and has held that office down to the present year. Now the office is vacant, by his resignation, and it devolves upon us to fill it.

Having in view the importance to the whole Society of a wise choice of our chief officer, I feel that you may fairly claim at my hands, as President of this Lodge, some expression of opinion, not as determining your votes, but as a factor in the formation of your judgment. I therefore frankly say to you that, in my view, the present Vice-President, and remaining Co-Founder of the Society, William Quan Judge, is the most suitable person to guide the Society, and one who cannot with justice be passed over. He is not only the Vice-President and a Founder, but he was the trusted friend and colleague of H. P. Blavatsky from 1875 until she passed away. Belonging to the old country by his birth, he has gained the confidence of the American Section by his faithful work, and will doubtless command its unanimous support.

Having thus placed my own views at the service of the Lodge, I leave the matter in your hands.

Fraternally,
ANNIE BESANT,
President of the Blavatsky Lodge."

At the Annual Convention of the American Section held at Chicago, April 25, 1892, Judge's election to the Presidency was unanimous; this decision, however, was accompanied by an unanimous Resolution, strongly supported by Judge, that Olcott should revoke his resignation due to go into effect on May 1st.

The European Section did not hold its Convention in London until July, 1892, at which time Judge was unanimously elected President, the European members having understood that Olcott's decision to resign was final. The situation was further complicated and uncertain because Olcott himself had intimated in May 1892

that his resignation was still an open question "dependent upon the contingencies of my health and the proof that my return to office would be for the best interest of the Society."

The Indian Section, as early as February of that year, had unanimously agreed to recommend that the Presidential office should not be filled during the lifetime of Olcott, but that his duties be performed, if necessary, by the Vice-President acting as Pres. of the T.S. Thus the Indian members were not actually called on to vote.

Col. Olcott had also raised an objection to Judge's assuming the Presidency immediately, demanding that Judge first resign his post as General Secretary of the American Section, as otherwise this would give him three votes out of five on the General Council.

On August 21st, 1892, Olcott issued an Executive Circular in which he stated that on February 11th of that year "the familiar voice of my Guru chided me for attempting to retire before my time . . ." He also pointed out that on April 20th Judge had cabled him from New York that he was not then able to relinquish the Secretaryship of the American Section and wrote him enclosing a transcript of a message he had also received "for me" [Olcott] from a Master that "it is not time, nor right, nor just, nor wise, nor the real wish of the ∴ that you should go out, either corporeally or officially." Olcott's communication ended with the following statement:

> ". . . I revoke my letter of resignation and resume the active duties and responsibilities of office; and I declare William Q. Judge, Vice-President, my constitutional successor and eligible for duty as such upon his relinquishment of any other office in the Society which he may hold at the time of my death."*

Judge, in a Notice to the members of his own American Section, gave an unqualified endorsement to this latest development and expressed his satisfaction. This action alone, if nothing else, throws a flood of light upon the nobility of his character.

The year 1893 was marked by an event which showed the great impact that Theosophical publicity had made in America. It spelled out Judge's high point of success when, at his suggestion, the Theosophical Society was invited to participate in the Parliament of Religions held at Chicago during the World's Fair. Dis-

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*_The Path_, Vol. VII, October, 1892, pp. 235-36; _The Theosophist_, Vol. XIII, Suppl. to September, 1892.

tinguished representatives of Oriental religions were chosen from the ranks of the T.S. Hevavitarne Dharmapâla, the resuscitator of Buddhism in Asia, came from Ceylon; Prof. G. N. Chakravarti represented Brahmanism, bringing credentials from three Brahmanical Sabhâs. He was Professor of Mathematics at the University of Allâhâbâd (ancient Prayâga), and a member of the T.S. Branch in that city. Judge organized the Theosophical meetings, and officially represented Col. Olcott; he, with Annie Besant, stimulated the Congress with their clear exposition of the ancient teachings. The sessions were held on September 15, 16 and 17, and were attended by overflow audiences.

It so happened that Annie Besant was especially strongly impressed by the personality of Chakravarti, and from that time on her opinions became colored by his point of view. Playing on her desire for occult powers, Chakravarti "captured" Mrs. Besant in less than two months. Judge watched his growing ascendency over her mind with anxiety, as he intuitively felt that a subtle attempt was being made then to divert her efforts from the genuine line of occultism into a sectarian offshoot. He became more uneasy when, on Mrs. Besant's return to England with the party that included Chakravarti, she prepared to go to India on a long lecture tour, and he warned her that it was not an auspicious time to go. Before leaving, she spent some time in London during which she saw a good deal of the Brâhmaṇa; the latter left for India shortly before Mrs. Besant and Countess Wachtmeister started for the Orient.

A vivid light is thrown upon this very critical period in the history of the T.S. by Dr. Archibald Keightley, a successful physician, a staunch supporter of H.P.B., and a most reliable student. In the protest he made in defence of Judge in 1895, there occurs the following passage. After giving instances of Chakravarti's psychic ability to throw a glamour over individuals or groups, he writes:

> "I lived at Headquarters [London] during Mr. Chakravarti's visit there and knew from Mrs. Besant, from him and from personal observation, of his frequent magnetisation of Mrs. Besant. He said he did it to 'co-ordinate her bodies for work to be done.' To a physician and a student of occultism, the magnetisation of a woman advanced to the critical age of mid-life, a vegetarian, an ascetic, by a man, a meat-eater, one of full habit, large appetite and of another and dark race, is not wise. The latter magnetism will assuredly overcome the former, however excellent the intentions of both persons. And I soon saw

the mental effect of this in Mrs. Besant's entire change of view, in other matters besides those of H.P.B. and Mr. Judge."*

It should be borne in mind here that for a number of years during the mission of H.P.B., both in India and later, there existed a growing antagonism on the part of certain groups of proud Indian Brâhmaṇas against the divulging by her of esoteric truths to the "outcastes," truths which they considered their jealously guarded secret knowledge to which they believed they had exclusive rights. Even individuals such as Subba Row fell victims to this inbred feeling, apparently oblivious of the fact that H.P.B.'s actions were taken on direct orders of her Teachers. Brahmanical orthodoxy was entrenched in its age-old exclusiveness, and, even though its votaries could not suppress the work of the Theosophical Society, they could at least make repeated attempts to distort its teachings and foil its main objectives. Even Col. Olcott repeatedly fell under the same subtle and pernicious influence, and had to be severely taken to task by H.P.B., as many of her letters to him plainly show. The Allâhâbâd Branch of the T.S. was a hotbed of this Brahmanical exclusiveness and haughtiness, as is conclusively shown by the message which Master M. ordered H.P.B. to convey to A. P. Sinnett with regard to the Prayâga Branch—one of the most important pronouncements from the Teachers.†

Approximately at this time in the life of Judge we see the gradual emergence of a simmering enmity against him on the part of those whose secret jealousy and lust for personal power made them a sounding board for nefarious influences the real nature of which they obviously did not realize. Judge's own declaration that he was in personal touch with the Masters and received communications from them, both for his own use and for transmission to others, became fruitful soil upon which the thorny weeds of enmity could grow. In some instances such feelings can be readily understood, but to find both Olcott and Annie Besant among these, proves both the subtle nature of the temptation and their lack of intuition. While making complimentary statements about Judge in print, they obviously indulged in vastly different feelings behind the scenes. This is not intended as a cheap accusation. The situation prevailing at the time should serve as a lesson. An imperative need for all students of the occult is to

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*_The Path_, X, June, 1895, pp. 99-100.

†_The Mahatma Letters_, etc., Letter No. 134, dated from Dehra Dûn. November 4, 1881.

constantly bear in mind that dedicated workers, pledged disciples, and even merely sincere aspirants, wholeheartedly engaged in Theosophical work, are tested, tried, and disciplined at every turn by the sudden *exteriorization* of their pent up and delayed Karman, an occult law stressed by H.P.B. herself. This is a process of purification which nothing can stop or set aside, until the disciple has worked off his negative karmic tendencies and has risen above his weaknesses into the pure air of impersonal spirituality. Unless this fact is understood, no satisfactory explanation can ever be found for the recriminations, accusations, abuses and injustices which occurred at that time to embitter Judge's last remaining years. While explaining their nature, the above occult law never justifies wrong action or thought for which every student is fully responsible.

It would be inadvisable to give a full account of the so-called "Judge Case" within the scope of the present outline. All pertinent data on the subject may be obtained by the perusal of *The Theosophist, The Path* and *Lucifer* for approximately the years 1893-96, and the following three main sources of information issued at the time: *The Case Against W. Q. Judge* (London: Theos. Publ. Society, 1895) published by Annie Besant and prepared by her at the request of Olcott; *Reply by William Q. Judge*, read by Dr. A. Keightley on behalf of Judge before an informal meeting of the T.S. Convention at Boston, Mass., on April 29, 1895, and published in pamphlet form; and *Isis and the Mahatmas* published by Judge in London in 1895, and dealing mainly with the attack published in the *Westminster Gazette*.

The accusations against Judge grew mainly out of a number of documents which Walter R. Old, at one time a devoted worker in H.P.B.'s household in London, and Sidney V. Edge, brought to Adyar in December, 1893, and which purported to prove that Judge had been misusing the names and handwritings of the Masters to bolster his own personal aims. Olcott considered the documents incriminating. Acting on a formal request of Annie Besant, who by then was at Allâhâbâd with Prof. Chakravarti, Olcott wrote to Judge, Feb. 7, 1894, offering him two alternatives: (1) resignation from all offices, in which case only a general public explanation would be made; (2) to have a Judicial Committee convened as provided for in the Constitution of the Society. In the latter case, the proceedings would be made public. Judge decided in favor of the second alternative, and cabled March 10th in reply to Olcott: "Charges absolutely false. You can take what proceedings you see fit; going to London in July." The Judicial Committee met in Lon-

don on July 10th, 1894, to consider the six charges which had been drawn by Annie Besant.

The basic charges were that Judge had been untruthful in claiming uninterrupted teaching from, and communication with, the Masters from 1875 to the present time; and that he had sent messages, orders and letters as if sent and written by Masters.

Judge challenged the Committee's jurisdiction in the case, pointing out that "the President and Vice-President could only be tried as such by such Committee, for official misconduct—that is misfeasances and malfeasances."* The Judicial Committee found itself also face to face with its own limitations, on the very basis of the T.S. Constitution, as it could not try anyone within the T.S. on questions of personal beliefs. Upon motion duly made, the charges were dismissed, and Olcott, concurring with this, made the following historically important statement:

> "Mr. Judge's defense is that he is not guilty of the acts charged; that Mahatmas exist, are related to our Society, and in personal connection with himself [Judge]; and he avers his readiness to bring many witnesses and documentary proofs to support his statements. You will at once see whither this would lead us. The moment we entered into these questions we should violate the most vital spirit of our federal compact, its neutrality in matters of belief. Nobody, for example, knows better than myself the fact of the existence of the Masters, yet I would resign my office unhesitatingly if the Constitution were amended so as to erect such a belief into a dogma: everyone in our membership is as free to disbelieve and deny their existence as I am to believe and affirm it. For the above reason, then, I declare as my opinion that this inquiry must go no farther; we may not break our own laws for any consideration whatsoever."†

In retrospect, it seems most curious that any kind of special Judicial Committee should have been required to convene, with all the attendant expenses of long journeys, in order to arrive at a conclusion which anyone could have readily formed by carefully consulting the Constitutional basis of the T.S.

In a sudden *volte face*, symptomatic of the many confused trends of thought fighting for supremacy at the time, Annie Besant stated:

**Old Diary Leaves*, V, p. 191. *The Path*, Vol. IX, Aug., 1894, p. 161.
†Olcott, *op.cit.*, V, pp. 186-87. From the Minutes of the Judicial Committee of the Theosophical Society, July 10, 1894.

"For some years past persons inspired largely by personal hatred for Mr. Judge, and persons inspired by hatred for the Theosophical Society and for all that it represents, have circulated a mass of accusations against him, ranging from simple untruthfulness to deliberate and systematic forgery of the handwritings of Those Who to some of us are most sacred. The charges were not in a form that it was possible to meet, a general denial could not stop them, and explanation to irresponsible accusers was at once futile and undignified . . . I regard Mr. Judge as an Occultist, possessed of considerable knowledge and animated by a deep and unswerving devotion to the Theosophical Society. I believe that he has sometimes received messages for other people in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by his direct precipitation; and that Mr. Judge has then believed himself to be justified in writing down in the script adopted by H.P.B. for communications from the Master, the message psychically received, and in giving it to the person for whom it was intended, leaving that person to wrongly assume that it was a direct precipitation or writing by the Master himself—that is, that it was done *through* Mr. Judge, but done *by* the Master."*

When this entire period is carefully viewed in retrospect, many of the issues at stake appear rather childish and immature against the background of additional information on certain occult subjects which has become available since the publication in 1923 of *The Mahatma Letters to A. P. Sinnett.* Had the information contained therein on the rationale behind the sending of letters and messages by the Mahâtmans, either by precipitation or otherwise, been available at the time, it is quite possible that responsible officials could have stemmed the tide of recrimination which enveloped the Society for years.

Even then several partial explanations on this subject were available in some of the writings of H.P.B., but somehow or other they had either not been consulted or simply forgotten. Portions of several of the Letters written by the Masters to Sinnett had been copied by several of the officials and placed in the hands of a few, carefully selected people; it is a wonder that certain other excerpts from them, bearing upon the matter of messages and

*Olcott, *op.cit.*, Vol. V, pp. 195-96, 200-201. From the Statement by Annie Besant read at the Third Session of the European Convention of the T.S., July 12, 1894.

precipitations, had not been equally dealt with, thus avoiding a great deal of unnecessary trouble.

The following two statements, among others, should be borne in mind. Master K. H. wrote to Sinnett:

> "In noticing M's [Master Morya's] opinion of yourself expressed in some of his letters—(you must not feel altogether so sure that because they are in *his* handwriting, they are written by him, though of course every word is sanctioned by him to serve certain ends)—you say he has 'a peculiar mode of expressing himself to say the least'."*

On another occasion, Master K. H. explained:

> "Very often our very letters—unless something very important and secret—are written in our handwritings by our chelas."†

In the light of the above passages, what becomes of the accusation that Judge, while transmitting admittedly genuine messages from the Masters, yet gave them "a misleading material form,"‡ meaning the handwriting used by Judge on those occasions?

The judicial verdict of the Committee was received with mixed feelings. The charges had been met on legal grounds, but human emotions are never satisfied with merely legal decisions, and so Judge's guilt or innocence was to be decided rather by public opinion than otherwise. The minds of important officials in the Society were already made up for reasons which were not necessarily expressed in official sessions of Councils and Committees.

On September 27, 1894, Walter R. Old, then Treasurer and Recording Secretary of the T.S., sent in his resignation being "unable to accept the official statement with regard to the inquiries held upon the charges preferred against the Vice-President of the T.S."†† This was of course his privilege; but he went one fatal step further. He published in the *Westminster Gazette* the entire series of papers in the so-called Judge Case which had been entrusted to him by Col. Olcott. This breach of faith precipitated a number of recriminations, accusations and emotion-whipped opinions as if Pandora's box had been suddenly opened. Charges and countercharges followed. At the Adyar Annual Convention, in December, 1894, Judge who was still Vice-President of the T.S.,

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**The Mahatma Letters*, etc., p. 212; 3rd ed., p. 229

†*Op.cit.*, p. 296; 3rd ed., 291.

‡*Lucifer*, XIV, Aug., 1894, pp. 459-60.

††*Old Diary Leaves*, V, p. 256.

was slandered, and Col. Olcott, occupying the Chair, unfortunately did nothing to improve the prevailing Theosophical climate. Annie Besant renewed her charges against Judge and was supported by others. It soon became obvious that no satisfactory agreement could be reached between the contending parties. The final outcome of this unfortunate state of affairs was the decision of the American Section, the largest of the three then existing Sections, to become an independent body as "The Theosophical Society in America," under the Presidency of Judge. This became a fact at the Boston Convention on April 28-29, 1895, by a majority vote of 190 against 9.*

A large number of the English lodges took a similar course. Some lodges and individual members in Continental Europe and Australia withdrew at a later date and affiliated with the Society in America. Judge expressed the general feeling in these words:

> "The Unity of the Theosophical Movement does not depend upon singleness of organization, but upon similarity of work and aspiration; and in this we will 'KEEP THE LINK UNBROKEN'."†

On hearing of this decision on the part of the American Section, Col. Olcott issued a notice in which he recognized its "indisputable right" to do so, and proffered his "best and official wishes for the prosperity, usefulness and honourable management" of the newly constituted body, saying that "a separation like the present one was far more prudent than the perpetuation of ill-feeling and disunity within our ranks by causes too well known to need special reference."‡

Some two years before that, Col. Olcott had written to Mr. Judge: "If you want separate Theosophical Societies made out of Sections, have them by all means. I offered this years ago to H.P.B., and even to A.P.S. [Sinnett]."††

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*When the British Section of the T.S. was formed October 19, 1888, Judge wrote (*The Path*, III, p. 263) that "the only observable difference between this and the American Section is that we declared ourselves autonomous, and at the same time announced our adherence and fidelity to the Indian Council . . ." This was in 1886. It would appear that the idea of *autonomy* was already then in the air, so to say.

†*Report of the American Convention*, 1895, p. 24.

‡*Lucifer*, Vol. XVI, July, 1895, p. 425.

††*Report of the American Convention*, 1895, p. 23.

Judge's health had long been very poor. He had contracted Chagres fever in South America which had a debilitating effect on him. Later tuberculosis set in. During the Parliament of Religions he was at times unable to speak above a whisper, and he had many premonitions of death. He had long sustained life through sheer will power. The concerted enmity of some of his former co-workers must have contributed a great deal in depleting his physical resistance.

Early in 1895, Mr. Judge went to Mineral Wells, Texas, trying to regain his health. Katherine Tingley had rented a house for him, and by taking care of him and acting as his amanuensis when he was too ill to write himself, rendered invaluable service. He returned to New York sufficiently improved to direct preparations for the Boston Convention.

In October 1895, Mr. Judge left New York for Ashville, S.C., but finding the climate there too cold, he had gone further south to Aiken. Finding no relief, he left there January 9, 1896, and on his way back to New York stayed two weeks with Dr. J. D. Buck in Cincinnati, and one week with Dr. Buchman in Fort Wayne. He reached New York on Feb. 3rd, much weaker than when he had left it. After a brief stay at the Lincoln Hotel on Broadway, he was moved to an apartment on the third floor of 325 West 56th Street. Inspite of his alarming condition, he continued to dictate letters and make notes for future work. He would have liked to write another book on Occultism, a plan which was never realized.

On March 21, 1896, W. Q. Judge passed away, sitting upright on the sofa, at about nine o'clock in the morning, in the presence of Mrs. Judge, E. T. Hargrove and an attending nurse. "There should be calmness. Hold fast. Go slow," were some of his last words.* A brief memorial service was held at 144 Madison Avenue, New York, on the following Monday, March 23rd, at noon, and the remains were cremated the same afternoon at the Fresh Pond Crematory on Long Island.

Thus another greathearted Disciple, a Keeper of the Flame, passed on to his reward . . .

[On the next three pages will be found *facsimiles* and transcriptions of two letters from the Masters received by Mr. Judge.]

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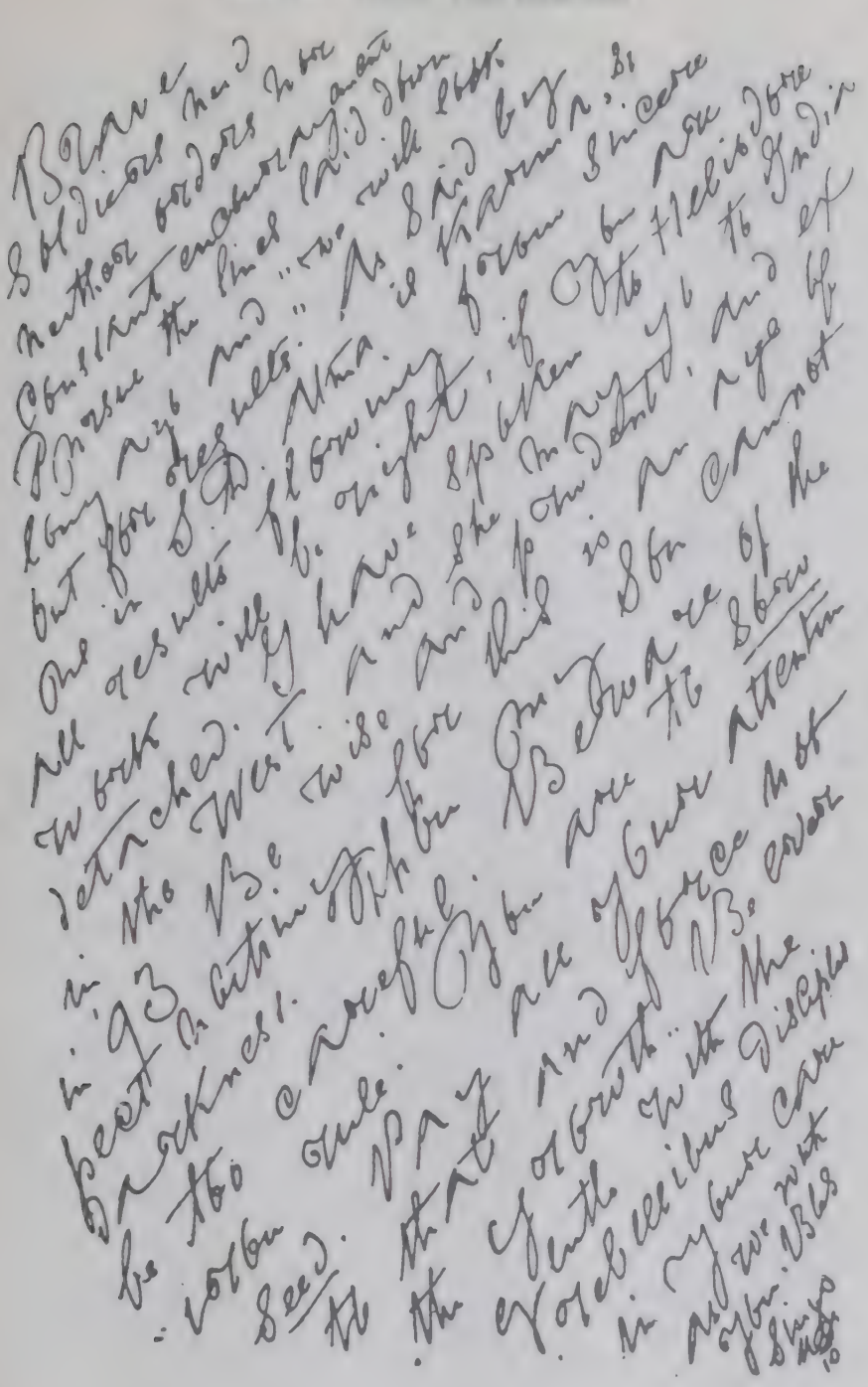
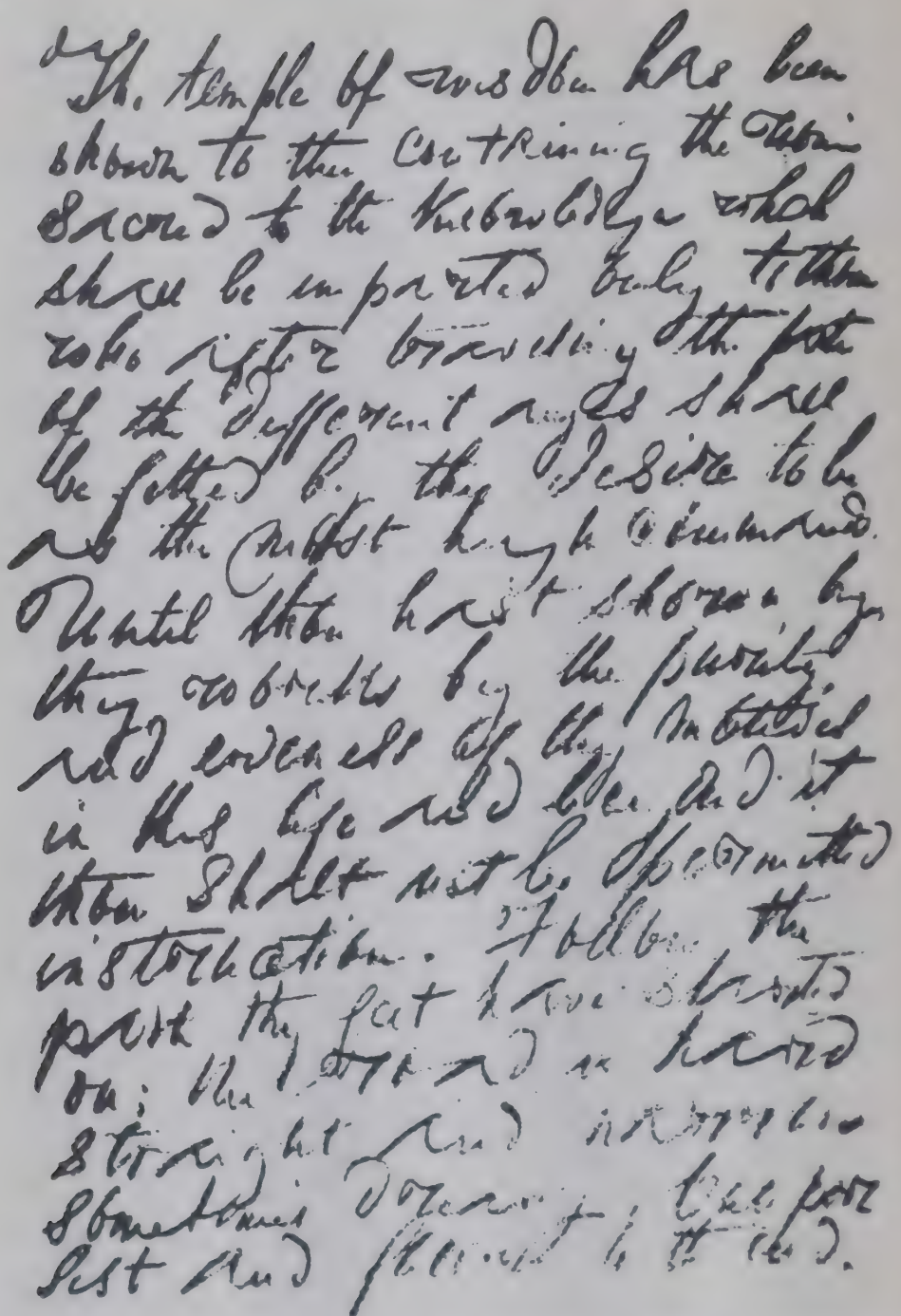
*Cf. E. T. Hargrove, "The Last Days of W. Q. Judge," *Theosophy*, Vol. XI, May, 1896.



Facsimile of a letter from Master M. to William Q. Judge, undated, but received by him some time after the passing of H.P.B. The original is in the Archives of the former Point Loma Theosophical Society.



Facsimile of a letter received by William Q. Judge. Undated and unsigned, it is in the handwriting of Master M. Original, written in red crayon, is in the Archives of the former Point Loma Theosophical Society.

TRANSCRIPTION OF THE TWO LETTERS FROM MASTER M.

[No improvement has been attempted in the punctuation of these Letters, which is somewhat uncertain in several instances.]

Brave soldiers need neither orders nor constant encouragement. Pursue the lines laid down long ago and "we will look out for results." As said by me in S.D. Âtma is Karma, so all results flowing from sincere work will be right, if you are detached. I have spoken to Heliodore in the West, and she may go to India in '93. Be wise and prudent, and expect nothing for this is an age of darkness. Thou my Son cannot be too careful. Beware of the "iron rule." You are to *sow seed*. Pay all your attention to that and force not the growth. Be ever gentle with the rebellious disciples in your care as we with you. Blessings

M.

The temple of wisdom has been shown to thee containing the * sacred to the knowledge which shall be imparted only to those who after traveling the path of the different ages shall be fitted by the desire to be as the most high commands. Until thou hast shown by thy works by the purity and evenness of thy motives in this life and beyond it thou shalt not be permitted instruction. Follow the path thy feet have started on; the road is hard straight and narrow sometimes dreary, but persist and follow to the end.

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* [Word undecipherable.]

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Selected Articles

from the pen of William Quan Judge

EACH MEMBER A CENTRE

[Originally published in *The Path*, Vol. X, October, 1895, p. 201-02]

Some years ago one of those Masters in whom so many of our members believe directed H.P.B. to write a letter for him to a certain body of Theosophists. In this he said that each member could become, in his own town or city, if earnest, sincere and unselfish, an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquirers would appear, a Branch in time be organized, and thus the whole neighborhood would receive benefit. This seems just and reasonable in addition to its being stated by such high authority. Members ought to consider and think over it so that action may follow.

Too many who think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the "most difficult for the work."

The great mistake in these cases is forgetting the law indicated in what H.P.B. wrote. It is one that every member ought to know—that the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere—not small—and shouts into them: "Nothing can be done." Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of.

Our last Convention marked an era: the dying away of strife and opening of greater chances, the enlargement and extension of inquiry and interest on the part of the great public. This is a very great opportunity. Branches and members alike ought to rise to meet and use all that this will afford. Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men. As was said not long ago, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell. Unselfishness is the real keynote.

Those of us who still, after years and after much instruction are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality first referred to—of being a living, breathing centre of light and hope for others. And the self-seekers thus also lessen their possible chances in the next life here.

Close up the ranks! Each member a centre; each Branch a centre; the whole a vast, whirling centre of light and force and energy for the benefit of the nation and of the race.

THEOSOPHY GENERALLY STATED

[Originally published in *Lucifer*, London, Vol. XIII, December, 1893, pp. 273-77, where it was taken from the Official Report of the World's Parliament of Religions held at Chicago in 1893 in connection with the Columbian Exposition.]

The claim is made that an impartial study of history, religion and literature will show the existence from ancient times of a great body of philosophical, scientific and ethical doctrine forming the basis and origin of all similar thought in modern systems. It is at once religious and scientific, asserting that religion and science should never be separated. It puts forward sublime religious and ideal teachings, but at the same time shows that all of it can be demonstrated to reason, and that authority other than that has no place, thus preventing the hypocrisy which arises from asserting dogmas on authority which no one can show as resting on reason. This ancient body of doctrine is known as the "Wisdom-Religion" and was always taught by adepts or initiates therein who preserve it through all time. Hence, and from other doctrines demonstrated, it is shown that man, being spirit and immortal, is able to perpetuate his real life and consciousness, and has done so during all time in the persons of those higher flowers of the human race who are members of an ancient and high brotherhood who concern themselves with the soul development of man, held by them to include every process of evolution on all planes. The initiates, being bound by the law of evolution, must work with humanity as its development permits. Therefore from time to time they give out again and again the same doctrine which from time to time grows obscured in various nations and places. This is the wisdom-religion, and they are the keepers of it. At times they come to nations as great teachers and "saviours," who only re-promulgate the old truths and system of ethics. This therefore holds that humanity is capable of infinite perfection both in time and quality, the saviours and adepts being held up as examples of that possibility.

From this living and presently acting body of perfected men H. P. Blavatsky declared she received the impulse to once more bring forward the old ideas, and from them also received several keys to ancient and modern doctrines that had been lost during modern struggles toward civilization, and also that she was furnished by them with some doctrines really ancient but entirely new to the present day in any exoteric shape. These she wrote among the other keys furnished by her to her fellow members and the world at large. Added, then, to the testimony through all time found in records of all nations, we have this modern explicit assertion that the ancient, learned and humanitarian body of adepts still exists on this earth and takes an interest in the development of the race.

Theosophy postulates an eternal principle called the unknown, which can never be cognized except through its manifestations. This eternal principle is in and is every thing and being; it periodically and eternally manifests itself and recedes again from manifestation. In this ebb and flow evolution proceeds and itself is the progress of the manifestation. The perceived universe is the manifestation of this unknown, including spirit and matter, for Theosophy holds that those are but the two opposite poles of the one unknown principle. They co-exist, are not separate nor separable from each other, or, as the Hindu scriptures say, there is no particle of matter without spirit, and no particle of spirit without matter. In manifesting itself the spirit-matter differentiates on seven planes, each more dense on the way down to the plane of our senses than its predecessor, the substance in all being the same, only differing in degree. Therefore from this view the whole universe is alive, not one atom of it being in any sense dead. It is also conscious and intelligent, its consciousness and intelligence being present on all planes though obscured on this one. On this plane of ours the spirit focalizes itself in all human beings who choose to permit it to do so, and the refusal to permit it is the cause of ignorance, of sin, of all sorrow and suffering. In all ages some have come to this high state, have grown to be as gods, and partakers actively in the work of nature, and go on from century to century widening their consciousness and increasing the scope of their government in nature. This is the destiny of all beings, and hence at the outset Theosophy postulates this perfectibility of the race, removes the idea of innate unregenerable wickedness, and offers a purpose and an aim for life which is consonant with the longings of the soul and with its real nature, tending at the same time to destroy pessimism with its companion, despair.

In Theosophy the world is held to be the product of the evolution of the principle spoken of, from the very lowest first forms of life, guided

as it proceeded by intelligent perfected beings from other and older evolutions, and compounded also of the egos or individual spirits for and by whom it emanates. Hence man as we know him is held to be a conscious spirit, the flower of evolution, with other and lower classes of egos below him in the lower kingdoms, all however coming up and destined one day to be on the same human stage as we now are, we then being higher still. Man's consciousness being thus more perfect is able to pass from one to another of the planes of differentiation mentioned. If he mistakes any one of them for the reality that he is in his essence, he is deluded: the object of evolution then is to give him complete self-consciousness so that he may go on to higher stages in the progress of the universe. His evolution after coming on the human stage is for the getting of experience, and in order to so raise up and purify the various planes of matter with which he has to do, that the voice of the spirit may be fully heard and comprehended.

He is a religious being because he is a spirit encased in matter, which is in turn itself spiritual in essence. Being a spirit he requires vehicles with which to come in touch with all the planes of nature included in evolution, and it is these vehicles that make of him an intricate, composite being, liable to error, but at the same time able to rise above all delusions and conquer the highest place. He is in miniature the universe, for he is as spirit, manifesting himself to himself by means of seven differentiations. Therefore is he known in Theosophy as a sevenfold being. The Christian division of body, soul, and spirit is accurate so far as it goes, but will not answer to the problems of life and nature, unless, as is not the case, those three divisions are each held to be composed of others, which would raise the possible total to seven. The spirit stands alone at the top, next comes the spiritual soul or Buddhi as it is called in Sanskrit. This partakes more of the spirit than any below it, and is connected with Manas or mind, these three being the real trinity of man, the imperishable part, the real thinking entity living on the earth in the other and denser vehicles by its evolution. Below in order of quality is the plane of the desires and passions shared with the animal kingdom, unintelligent, and the producer of ignorance flowing from delusion. It is distinct from the will and judgment, and must therefore be given its own place. On this plane is gross life, manifesting, not as spirit from which it derives its essence, but as energy and motion on this plane. It being common to the whole objective plane and being everywhere, is also to be classed by itself, the portion used by man being given up at the death of the body. Then last, before the objective body, is the model or double of the outer physical case. This double is the astral body belonging to the astral plane of matter, not so dense as physical mole-

cules, but more tenuous and much stronger, as well as lasting. It is the original of the body permitting the physical molecules to arrange and show themselves thereon, allowing them to go and come from day to day as they are known to do, yet ever retaining the fixed shape and contour given by the astral double within. These lower four principles or sheaths are the transitory perishable part of man, not himself, but in every sense the instrument he uses, given up at the hour of death like an old garment, and rebuilt out of the general reservoir at every new birth. The trinity is the real man, the thinker, the individuality that passes from house to house, gaining experience at each rebirth, while it suffers and enjoys according to its deeds—it is the one central man, the living spirit-soul.

Now this spiritual man, having always existed, being intimately concerned in evolution, dominated by the law of cause and effect, because in himself he is that very law, showing moreover on this plane varieties of force of character, capacity, and opportunity, his very presence must be explained, while the differences noted have to be accounted for. The doctrine of reincarnation does all this. It means that man as a thinker, composed of soul, mind and spirit, occupies body after body in life after life on the earth which is the scene of his evolution, once it has been begun. In any one life he is known to others as a personality, but in the whole stretch of eternity he is one individual, feeling in himself an identity not dependent on name, form, or recollection.

This doctrine is the very base of Theosophy, for it explains life and nature. It is one aspect of evolution, for as it is reimbodiment in meaning, and as evolution could not go on without reimbodiment, it is evolution itself, as applied to the human soul. But it is also a doctrine believed in at the time given to Jesus and taught in the early ages of Christianity, being now as much necessary to that religion as it is to any other to explain texts, to reconcile the justice of God with the rough and merciless aspect of nature and life to most mortals, and to throw a light perceptible by reason on all the problems that vex us in our journey through this world. The vast, and under any other doctrine unjust, difference between the savage and the civilized man as to both capacity, character, and opportunity can be understood only through this doctrine, and coming to our own stratum the differences of the same kind may only thus be explained. It vindicates Nature and God, and removes from religion the blot thrown by men who have postulated creeds which paint the creator as a demon. Each man's life and character are the outcome of his previous lives and thoughts. Each is his own judge, his own executioner, for it is his own hand that forges the weapon which works for his punishment, and each

by his own life reaches reward, rises to heights of knowledge and power for the good of all who may be left behind him. Nothing is left to chance, favour, or partiality, but all is under the governance of law. Man is a thinker, and by his thoughts he makes the causes for woe or bliss; for his thoughts produce his acts. He is the centre for any disturbance of the universal harmony, and to him as the centre the disturbance must return so as to bring about equilibrium, for nature always works towards harmony. Man is always carrying on a series of thoughts, which extend back to the remote past, continually making action and re-action. He is thus responsible for all his thoughts and acts, and in that his complete responsibility is established; his own spirit is the essence of this law and provides forever compensation for every disturbance and adjustment for all effects. This is the law of Karma or justice sometimes called the ethical law of causation. It is not foreign to the Christian scriptures, for both Jesus and St. Paul clearly enunciated it. Jesus said we should be judged as we gave judgment and should receive the measure meted to others. St. Paul said: "Brethren, be not deceived, God is not mocked, for whatsoever a man soweth that also shall he reap." And that sowing and reaping can only be possible under the doctrines of Karma and Reincarnation.

But what of death and after? Is heaven a place or is it not? Theosophy teaches, as may be found in all sacred books, that after death the soul reaps a rest. This is from its own nature. It is a thinker, and cannot during life fulfil and carry out all nor even a small part of the myriads of thoughts entertained. Hence when at death it casts off the body and the astral body, and is released from the passions and desires, its natural forces have immediate sway and it thinks its thoughts out on the soul plane, clothed in a finer body suitable to that existence. This is called Devachan. It is the very state that has brought about the descriptions of heaven common to all religions, but this doctrine is very clearly put in the Buddhist and Hindu religions. It is a time of rest, because the physical body being absent the consciousness is not in the completer touch with visible nature which is possible on the material plane. But it is a real existence, and no more illusionary than earth life; it is where the essence of the thoughts of life that were as high as character permitted, expands and is garnered by the soul and mind. When the force of these thoughts is fully exhausted the soul is drawn back once more to earth, to that environment which is sufficiently like unto itself to give it the proper further evolution. This alternation from state to state goes on until the being rises from repeated experiences above ignorance, and realizes in itself the actual unity of all spiritual beings. Then it passes on to higher and greater steps on the evolutionary road.

No new ethics are presented by Theosophy, as it is held that right ethics are for ever the same. But in the doctrines of Theosophy are to be found the philosophical and reasonable basis for ethics and the natural enforcement of them in practice. Universal brotherhood is that which will result in doing unto others as you would have them do unto you, and in your loving your neighbour as yourself—declared as right by all teachers in the great religions of the world.

UNIVERSAL BROTHERHOOD A FACT IN NATURE

[Originally published in the *Report of Proceedings* of the Theosophical Congress held at the Par ament of Religions, Chicago, Ill., Sept. 15, 16, 17, 1893]

I have been requested to speak on the subject of Universal Brotherhood as a fact in nature; not as a theory, not as a Utopian dream which can never be realized; not as a fact in society, not as a fact in government, but as a fact in nature. That is, that Universal Brotherhood is an actual thing, whether it is recognized or whether it is not. Christian priests have claimed for some years, without right, that Christianity introduced the idea of Universal Brotherhood. The reason the claim was made, I suppose, was because those who made it did not know that other religions at other times had the same doctrine. It is found in the Buddhist scriptures, it is found in the Chinese books, it is found in the Parsee books, it is found everywhere in the history of the world, long before the first year of the Christian Era began. So it is not a special idea from the Christian Scriptures. Every nation, then, every civilization has brought forward this doctrine, and the facts of history show us that, more than any other time, the last eighteen hundred years have seen this doctrine violated in society, in government, and in nations. So that at last men have come to say, "Universal Brotherhood is very beautiful; it is something that we all desire, but it is impossible to realize." With one word they declare the noble doctrine, and with the other they deny the possibility of its ever being realized.

Why is this the case? Why is it that although Christianity and other religions have brought forward this doctrine, it has been violated? We cannot deny that it has been. The history of even the last few

years proves it. The history of the last forty years in America without going any farther back, proves that this doctrine has been violated in the West. How could it have been a doctrine that the Americans believed in when they had slavery in their midst? How could it have been believed in by the French when they stretched out their hand and demanded of Siam, a weak and powerless nation, that it must give up to them its own property? How could it have been believed in by the Germans and French when they constructed engines of war and went into battle and destroyed each other by the thousand? Does not the American War of the Rebellion and the vast amount of treasure wasted and the thousands slain in that civil war prove conclusively that Universal Brotherhood has not been practiced? It has been professed but not practiced. Now, go further back, go back in the history of the nations in Europe, without going to any other country, and what do you find? Do you not find sectarian prejudice? Their view of Universal Brotherhood has for years prevented the progress of science. Is it not true that only since science became materialized—a most remarkable thing, but it is true—I insist that since then only science has made progress. If Universal Brotherhood had been a belief of this nation, then we would not have had the burning of witches in America; nor in other countries would we have had the burning of Catholics by Protestants, nor the burning of Protestants by Catholics; we would not have had the persecutions that have stained the pages of history; and yet we have always claimed that we have had Universal Brotherhood. We have had the theory but not the practice. Now, then, has there not been something wanting? It is a beautiful doctrine. It is the only doctrine of the Theosophical Society, the only thing that any man is asked by us to subscribe to. What, then, is the matter with it? Why so many men who say that it is beautiful, but it is impossible, simply impossible? There are even some branches of the Christian church which say, "There is Jesus; why, the altruistic, noble teachings of Christ are beautiful; but no State could live three months under such doctrine." The reason that it has not prevailed in practice is that it has been denied in the heart.

The Theosophist who knows anything about life insists that Universal Brotherhood is not a mere theory. It is a fact, a living ever present fact, from which no nation can hope to escape; no man can escape from it, and every man who violates it violates a law, violates the greatest law of nature, which will react upon him and make him suffer. And that is why we have had suffering; that is why you have in Chicago, in London, in New York, in Berlin, in all the great cities of the world, masses of people who are claiming with violence what they call their rights and saying they must have them, and that another

class is oppressing them; and danger lurks in every corner because men are insisting on Universal Brotherhood. This noble doctrine has already become a danger. The reason of all these things is that men have denied the fact. Now, we propose to show you, if we can, that it is a fact.

If you will notice you will find that when it rains over a certain area vast numbers of men are affected similarly. The rain has to fall on the fields in order that the harvest may grow, so that afterwards it may be gathered, and all the farmers are affected together by the rain. If you examine society you will find that at the same hour every day almost all the people are doing exactly the same thing. At a certain hour in the morning thousands of your citizens are going down that railway or rush all together to catch the train, and at another few moments afterwards they are rushing out of the train to get to business, all doing the same thing, one common thought inspiring them. That is one of the proofs—a small one—in social and business life that they are affected together, they are all united. Then in the evening they will come home at the same hour, and if you could see, at the same hour you would see them all eating together and digesting together, and then later on they are all lying down together at the same hour. Are they not united even in their social life? Brothers even in that? And what do we see here in business? Lately I have felt it; every man has felt it, and many women; doubtless all have felt it; lately we have had a financial crisis, perhaps have it yet, in which dollars have been scarce, during which men have discovered that there are only just so many dollars and half dollars to each person in the country, and we have altogether been suffering from that panic all over this vast country. Suffering, why? Because commercially we are united and cannot get out of it. China even is affected by it, and Japan. India, they say, was the cause of it. Some men say the reason for this panic is that India put the price of rupees down, and we who produce so much silver began to feel it. I do not know that that is the reason. But I think there is another cause. I think the American nation is so fond of luxury, so fond of fine clothes, so fond of having a heap of money, that it has gone too far and there was bound to come a reaction, because it is all united together with the whole world, and when it spread itself out too far the slightest touch broke the fabric. That is the reason, and that is another proof of Universal Brotherhood. We are all united, not only with each other here, but with the entire world.

Now, then, go further still materially and you find that all men are alike. We have the same sort of bodies, a little different perhaps in height, weight, and extension, but as human beings we are all alike,

all the same color in one country, all the same shape in any country, so that as mere bodies of flesh they are united, they are the same. We know every man and woman has exuding from him or her what is called perspiration. The doctors will tell you there is a finer perspiration you cannot see, the invisible perspiration which goes out a short distance around about us; we know it comes out from every person, and the emanations of each person are affecting every other person, being interchanged always. All those in this room are being affected by these emanations and also by the ideas of each other, and the ideas of the speakers speaking to you. So it is in every direction; wherever you go, wherever you look, we are united: in whatever plane, the plane of mind as well as the plane of the body; the plane of the emotions, of the spirit, what not, we are all united, and it is a fact from which we cannot escape. Now, then, further: science is beginning to admit what the old Theosophists have always said, that there is going on every minute in every person a death, a dissolution, a disappearance. It used to be taught and thought in the West that we could see matter, that this table is made of matter. It is admitted today by your best scientific men in every part of Western civilization that you do not see matter at all; it is only the phenomena of matter we see; and it is my senses which enable me to perceive these phenomena. It is not matter at all, and so we do not see matter. Now admitting that, they go further and say there is a constant change in matter so-called; that is, this table is in motion. This is not a purely Theosophical theory. Go to any doctor of Physics and he will admit to you as I have stated it. This table is in motion; every molecule is separate from every other, and there is space between them, and they are moving. So it is with every man; he is made of atoms and they are in motion. Then how is it we remain the same size and weight nearly always from the moment of maturity until death? We eat tons of meat and vegetables but remain the same. It is not because of the things you have eaten. In addition to that the atoms are alive, constantly moving, coming and going from one person to another; and this is the modern doctrine today as well as it was the doctrine of ancient India. They call it the momentary dissolution of atoms; that is to say, to put it in another way, I am losing, all of you in this room are losing, a certain number of atoms, but they are being replaced by other atoms. Now, where do these other atoms come from? Do they not come from the people in this room? These atoms help to rebuild your body as well as does the food you eat. And we are exuding atoms from our minds, and we are receiving into ourselves the atoms other men have used. For, remember, science teaches you, and Theosophy has always insisted, that matter is invisible before it is turned into this combination

of the life cycle, which makes it visible, and makes it tangible to us. So these atoms leave us in a stream and rush into other people. And therefore the atoms of good men go into bad men, the atoms impressed by bad men go into good men, and *vice versa*. In that way as well as others we are affecting everybody in this world; and the people in Chicago who are living mean, selfish lives are impressing these invisible atoms with mean and selfish characters, and these mean and selfish atoms will be distributed by other men, and by you again to your and their detriment. That is another phase of Universal Brotherhood. It teaches us to be careful to see that we use and keep the atoms in our charge in such a condition that they shall benefit others to whom they shall go. (Applause.)

There is another view of Universal Brotherhood, and I don't pretend to exhaust the argument on this point, for I have not the time nor force to state all that is put forward in the Theosophical books and literature and thought. That is, that there is in this world an actual Universal Brotherhood of men and women, of souls, a brotherhood of beings who practice Universal Brotherhood by always trying to influence the souls of men for their good. I bring to you the message of these men; I bring to you the words of that brotherhood. Why will you longer call yourselves miserable men and women who are willing to go to a Heaven where you will do nothing? Do you not like to be gods? Do you not want to be gods? I hear some men say, "What, a god! Impossible!" Perhaps they do not like the responsibility. Why, when you get to that position you will understand the responsibility. This actual Brotherhood of living men say: "Why, men of the West, why will you so long refuse to believe you are gods? We are your brothers and we are gods with you. Be then as gods! Believe that you are gods, and then, after experience and attainment, you will have a place consciously in the great Brotherhood which governs the entire world, but cannot go against the law. This great Brotherhood of living men, living souls, would, if they could, alter the face of civilization; they would, if they could, come down and make saints of every one of you; but evolution is the law and they cannot violate it; they must wait for you. And why will you so long be satisfied to believe that you are born in original sin and cannot escape?" I do not believe in any such doctrine as that. I do not believe I was born in original sin. I believe that I am pretty bad, but that potentially I am a god, and I propose to take the inheritance if it is possible. For what purpose? So that I may help all the rest to do the same thing, for that is the law of Universal Brotherhood; and the Theosophical Society wishes to enforce it in the West, to make it see this great truth, that we are as gods, and are only prevented from being so

in fact by our own insanity, ignorance, and fear to take the position.

So, then, we insist that Universal Brotherhood is a fact in nature. It is a fact for the lowest part of nature; for the animal kingdom, for the vegetable kingdom, and the mineral kingdom. We are all atoms, obeying the law together. Our denying it does not disprove it. It simply puts off the day of reward and keeps us miserable, poor, and selfish. Why, just think of it; if all in Chicago, in the United States, would act as Jesus has said, as Buddha has said, as Confucius said, as all the great ethical teachers of the world have said, "Do unto others as you would have them do unto you," would there be any necessity for legal measures and policemen with clubs in this part as you had them the other day? (Applause.) No, I think there would be no necessity, and that is what one of this great Brotherhood has said. He said all the troubles of the world would disappear in a moment if men would only do one-quarter of what they could and what they ought. It is not God who is to damn you to death, to misery. It is yourself. And the Theosophical Society desires above all things, not that you should understand spiritualism, not that wonderful occult works should be performed, but to understand the constitution of matter and of Life as they are, which we can never understand but by practicing right ethics. Live with each other as brothers; for the misery and the trouble of the world are of more importance than all the scientific progress that may be imagined. I conclude by calling upon you by all that humanity holds dear to remember what I say, and whether Christians, Atheists, Jews, Pagans, Heathen, or Theosophists, try to practice Universal Brotherhood, which is the universal duty of all men.

THE MAHATMAS AS IDEALS AND FACTS

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A visitor from one of the other planets of the solar system who might learn the term *Mahâtma* after arriving here would certainly suppose that the etymology of the word undoubtedly inspired the believers in *Mahâtmas* with the devotion, fearlessness, hope, and energy which such an ideal should arouse in those who have the welfare of the human race at heart. Such a supposition would be correct in respect to some, but the heavenly visitor after examining all the members of the

Theosophical Society could not fail to meet disappointment when the fact was clear to him that many of the believers were afraid of their own ideals, hesitated to proclaim them, were slothful in finding arguments to give reasons for their hope, and all because the wicked and scoffing materialistic world might laugh at such a belief.

The whole sweep, meaning, and possibility of evolution are contained in the word *Mahâtma*. *Mahâ* is "great," *Âtma* is "soul," and both compounded into one mean those great souls who have triumphed before us not because they are made of different stuff and are of some strange family, but just because they are of the human race. Reincarnation, karma, the sevenfold division, retribution, reward, struggle, failure, success, illumination, power, and a vast embracing love for man, all these lie in that single word. The soul emerges from the unknown, begins to work in and with matter, is reborn again and again, makes karma, developes the six vehicles for itself, meets retribution for sin and punishment for mistake, grows strong by suffering, succeeds in bursting through the gloom, is enlightened by the true illumination, grasps power, retains charity, expands with love for orphaned humanity, and thenceforth helps all others who remain in darkness until all may be raised up to the place with the "Father in Heaven" who is the Higher Self. This would be the argument of the visitor from the distant planet, and he in it would describe a great ideal for all members of a Society such as ours which had its first impulse from some of these very *Mahâtmas*.

Without going into any argument further than to say that evolution demands that such beings should exist or there is a gap in the chain—and this position is even held by a man of science like Prof. Huxley, who in his latest essays puts it in almost as definite language as mine—this article is meant for those who believe in the existence of the *Mahâtmas*, whether that faith has arisen of itself or is the result of argument. It is meant also for all classes of the believers, for they are of several varieties. Some believe without wavering; others believe unwaveringly but are afraid to tell of their belief; a few believe, yet are always thinking that they must be able to say they have set eyes on an Adept before they can infuse their belief into others: and a certain number deliberately hide the belief as a sort of individual possession which separates them from the profane mortals who have never heard of the Adepts or who having heard scoff at the notion. To all these I wish to speak. Those unfortunate persons who are ever trying to measure exalted men and sages by the conventional rules of a transition civilization, or who are seemingly afraid of a vast possibility for man and therefore deny, may be well left to themselves and to time, for it is more than likely they will fall into the general be-

lief when it is formed, as it surely will be in the course of no long time. For a belief in *Mahâtmas*—whatever name you give the idea—is a common property of the whole race, and all the efforts of all the men of empirical science and dogmatic religion can never kill out the soul's own memory of its past.

We should declare our belief in the Adepts, while at the same time we demand no one's adherence. It is not necessary to give the names of any of the Adepts, for a name is an invention of a family, and but few persons ever think of themselves by name but by the phrase "I am myself." To name these beings, then, is no proof, and to seek for mystery names is to invite condemnation for profanation. The ideal without the name is large and grand enough for all purposes.

Some years ago the Adepts wrote and said to H. P. B. and to several persons that more help could be given to the movement in America because the fact of their existence was not concealed from motives of either fear or doubt. This statement of course carries with it by contradistinction the conclusion that where, from fear of schools of science or of religion, the members had not referred much to the belief in *Mahâtmas*, the power to help was for some reason inhibited. This is the interesting point, and brings up the question "Can the power to help of the *Mahâtmas* be for any cause inhibited?" The answer is, It can. But why?

All effects on every plane are the result of forces set in motion, and cannot be the result of nothing, but must ever flow from causes in which they are wrapped up. If the channel through which water is meant to flow is stopped up, the water will not run there, but if a clear channel is provided the current will pass forward. Occult help from Masters requires a channel just as much as any other help does, and the fact that the currents to be used are occult makes the need for a channel greater. The persons to be acted on must take part in making the channel or line for the force to act, for if we will not have it they cannot give it. Now as we are dealing with the mind and nature of man, we have to throw out the words which will arouse the ideas connected with the forces we desire to have employed. In this case the words are those which bring up the doctrine of the existence of Adepts, Mahâtmas, Masters of Wisdom. Hence the value of the declaration of our belief. It arouses dormant ideas in others, it opens up a channel in the mind, it serves to make the conducting lines for the forces to use which the *Mahâtmas* wish to give out. Many a young man who could never hope to see great modern professors of science like Huxley and Tyndall and Darwin has been excited to action, moved to self-help, impelled to seek for knowledge, by having heard that such men actually exist and are human beings. Without stopping to ask if the proof of

their living in Europe is complete, men have sought to follow their example. Shall we not take advantage of the same law of the human mind and let the vast power of the Lodge work with our assistance and not against our opposition or doubt or fear? Those who are devoted know how they have had unseen help which showed itself in results. Those who fear may take courage, for they will find that not all their fellow beings are devoid of an underlying belief in the possibilities outlined by the doctrine of the existence of the Adepts.

And if we look over the work of the Society we find wherever the members boldly avow their belief and are not afraid to speak of this high ideal, the interest in Theosophy is awake, the work goes on, the people are benefited. To the contrary, where there are constant doubt, ceaseless asking for material proof, incessant fear of what the world or science or friends will think, there the work is dead, the field is not cultivated, and the town or city receives no benefit from the efforts of those who while formally in a universal brotherhood are not living out the great ideal.

Very wisely and as an occultist, Jesus said his followers must give up all and follow him. We must give up the desire to save ourselves and acquire the opposite one—the wish to save others. Let us remember the story in ancient writ of Arjuna, who, entering heaven and finding that his dog was not admitted and some of his friends in hell, refused to remain and said that while one creature was out of heaven he would not enter it. This is true devotion, and this joined to an intelligent declaration of belief in the great initiation of the human race will lead to results of magnitude, will call out the forces that are behind, will prevail against hell itself and all the minions of hell now striving to retard the progress of the human soul.

EUSEBIO URBAN.

Beware of anger, beware of vanity, beware, too, of self-depreciation: these are all lions in your path. Live each day, and each moment in the day, by the light within, fixing your gaze upon it with faith and love. When the hours of darkness come and you see it not, wait in patience and contentment, knowing it still burns and that when morning dawns, if your watch has been constant, you will see it burning, perchance more brightly than before. "The darkest hour is before the dawn"; grieve not, therefore, nor feel one moment's disquietude.

Your lamp is lit, tend it faithfully, it matters not that the outer eyes do not behold it. Keep yourself *high* and strengthen your faith. By your own supreme act of faith you must claim and hold these things.

—Attributed to W. Q. Judge.

MESMERISM

[Excerpts from an article originally published in *Lucifer*, London, Vol. X, May 15, 1892, pp. 197-205]

This is the name given to an art, or the exhibition of a power to act upon others and the facility to be acted upon, which long antedate the days of Anton Mesmer. Another name for some of its phenomena is Hypnotism, and still another is Magnetism. The last title was given because sometimes the person operated on was seen to follow the hand of the operator, as if drawn like iron filings to a magnet . . . .

The great question noted is whether there is or is not any actual fluid thrown off by the mesmerizer. Many deny it, and nearly all hypnotizers refuse to admit it. H. P. Blavatsky declares there is such a fluid, and those who can see into the plane to which it belongs assert its existence as a subtle form of matter. This is, I think, true, and is not at all inconsistent with the experiments in hypnotism, for the fluid can have its own existence at the same time that people may be self-hypnotized by merely inverting their eyes while looking at some bright object. This fluid is composed in part of the astral substance around every one, and in part of the physical atoms in a finely divided state. By some this astral substance is called the *aura*. But that word is indefinite, as there are many sorts of aura and many degrees of its expression. These will not be known, even to Theosophists of the most willing mind, until the race as a whole has developed up to that point. So the word will remain in use for the present.

This aura, then, is thrown off by the mesmerizer upon his subject, and is received by the latter in a department of his inner constitution, never described by any Western experimenters, because they know nothing of it. It wakes up certain inner and non-physical divisions of the person operated on, causing a change of relation between the various and numerous sheaths surrounding the inner man, and making possible different degrees of intelligence and of clairvoyance and the like. It has no influence whatsoever on the Higher

Self,* which it is impossible to reach by such means. Many persons are deluded into supposing that the Higher Self is the responder, or that some spirit or what not is present, but it is only one of the many inner persons, so to say, who is talking or rather causing the organs of speech to do their office. And it is just here that the Theosophist and the non-Theosophist are at fault, since the words spoken are sometimes far above the ordinary intelligence or power of the subject in waking state. I therefore propose to give in the rough the theory of what actually does take place, as has been known for ages to those who see with the inner eye, and as will one day be discovered and admitted by science.

When the hypnotic or mesmerized state is complete—and often when it is partial—there is an immediate paralyzing of the power of the body to throw its impressions, and thus modify the conceptions of the inner being. In ordinary waking life everyone, without being able to disentangle himself, is subject to impressions from the whole organism; that is to say, every cell in the body, to the most minute, has its own series of impressions and recollections, all of which continue to impinge on the great register, the brain, until the impression remaining in the cell is fully exhausted. And that exhaustion takes a long time. Further, as we are adding continually to them, the period of disappearance of impression is indefinitely postponed. Thus the inner person is not able to make itself felt. But, in the right subject, those bodily impressions are by mesmerism neutralized for the time, and at once another effect follows, which is equivalent to cutting the general off from his army and compelling him to seek other means of expression.

The brain—in cases where the subject talks—is left free sufficiently to permit it to obey the commands of the mesmerizer and compel the organs of speech to respond. So much in general.

We have now come to another part of the nature of man which is a land unknown to the Western world and its scientists. By mesmerism other organs are set to work disconnected from the body, but which in normal state function with and through the latter. These are not admitted by the world, but they exist, and are as real as the body is—in fact some who know say they are more real and less subject to decay, for they remain almost unchanged from birth to death. These organs have their own currents, circulation if you will, and methods of receiving and storing impressions. They are those which in a second of time seize and keep the faintest trace of any object or word coming before the waking man. They not only keep them but very often

*Âtma, in its vehicle Buddhi.

give them out, and when the person is mesmerized their exit is untrammelled by the body.

They are divided into many classes and grades, and each one of them has a whole series of ideas and facts peculiar to itself, as well as centres in the ethereal body to which they relate. Instead now of the brain's dealing with the sensations of the body, it deals with something quite different, and reports what these inner organs see in any part of space to which they are directed. And in place of your having waked up the Higher Self, you have merely uncovered one of the many sets of impressions and experiences of which the inner man is composed, and who is himself a long distance from the Higher Self. These varied pictures, thus seized from every quarter, are normally overborne by the great roar of the physical life, which is the sum total of possible expression of a normal being on the physical plane whereon we move. They show themselves usually only by glimpses when we have sudden ideas or recollections, or in dreams when our sleeping may be crowded with fancies for which we cannot find a basis in daily life. Yet the basis exists, and is always some one or other of the million small impressions of the day passed unnoticed by the physical brain, but caught unerringly by means of other sensoriums belonging to our astral double. For this astral body, or double, permeates the physical one as colour does the bowl of water. And although to the materialistic conceptions of the present day such a misty shadow is not admitted to have parts, powers, and organs, it nevertheless has all of these with a surprising power and grasp. Although perhaps a mist, it can exert under proper conditions a force equal to the viewless wind when it levels to earth the proud constructions of puny man.

In the astral body, is the place to look for the explanation of mesmerism and hypnotism. The Higher Self will explain the flights we seldom make into the realm of spirit, and is the God—the Father within—who guides His children up the long steep road to perfection. Let not the idea of it be degraded by chaining it to the low floor of mesmeric phenomena, which any healthy man or woman can bring about if they will only try. The grosser the operator the better, for thus there is more of the mesmeric force, and if it be the Higher Self that is affected, then the meaning of it would be that gross matter can with ease affect and deflect the high spirit—and this is against the testimony of the ages.

A Paramahansa of the Himâlayas has put in print the following words: "Theosophy is that branch of Masonry which shows the Universe in the form of an egg." Putting on one side the germinal spot in the egg, we have left five other main divisions: the fluid, the yolk,

the skin of the yolk, the inner skin of the shell, and the hard shell. The shell and the inner skin may be taken as one. That leaves us four, corresponding to the old division of fire, air, earth, and water. Man, roughly speaking, is divided in the same manner, and from these main divisions spring all his manifold experiences on the outer and the introspective planes. The human structure has its skin, its blood, its earthy matter—called bones for the moment, its flesh, and lastly the great germ which is insulated somewhere in the brain by means of a complete coat of fatty matter.

The skin includes the mucous, all membranes in the body, the arterial coats, and so on. The flesh takes in the nerves, the animal cells so-called, and the muscles. The bones stand alone. The blood has its cells, the corpuscles, and the fluid they float in. The organs, such as the liver, the spleen, the lungs, include skin, blood, and mucous. Each of these divisions and all of their subdivisions have their own peculiar impressions and recollections, and all, together with the co-ordinator the brain, make up the man as he is on the visible plane.

These all have to do with the phenomena of mesmerism, although there are those who may think it not possible that mucous membrane or skin can give us any knowledge. But it is nevertheless the fact, for the sensations of every part of the body affect each cognition, and when the experiences of the skin cells, or any other, are most prominent before the brain of the subject, all his reports to the operator will be drawn from that, unknown to both, and put into language for the brain's use so long as the next condition is not reached. This is the Esoteric Doctrine, and will at last be found true. For man is made up of millions of lives, and from these, unable of themselves to act rationally or independently, he gains ideas, and as master of all puts those ideas, together with others from higher planes, into thought, word, and act. Hence at the very first step in mesmerism this factor has to be remembered, but nowadays people do not know it and cannot recognize its presence, but are carried away by the strangeness of the phenomena.

The very best of subjects are mixed in their reports, because the things they do see are varied and distorted by the several experiences of their nature I have mentioned, all of which are constantly clamouring for a hearing. And every operator is sure to be misled by them unless he is himself a trained seer.

The next step takes us into the region of the inner man, not the spiritual being, but the astral one who is the model on which the outer visible form is built. The inner person is the mediator between mind and matter. Hearing the commands of mind, he causes the physical nerves to act and thus the whole body. All the senses have

their seat in this person, and every one of them is a thousandfold more extensive in range than their outer representatives, for those outer eyes and ears, and sense of touch, taste, and smell, are only gross organs which the inner ones use, but which of themselves can do nothing.

This can be seen when we cut off the nerve connection, say from the eye, for then the inner eye cannot connect with physical nature and is unable to see an object placed before the retina, although feeling or hearing may in their way apprehend the object if those are not also off.

These inner senses can perceive under certain conditions to any distance regardless of position or obstacle. But they cannot see everything, nor are they always able to properly understand the nature of everything they do see. For sometimes that appears to them with which they are not familiar. And further, they will often report having seen what they are desired by the operator to see, when in fact they are giving unreliable information. For, as the astral senses of any person are the direct inheritance of his own prior incarnations, and are not the product of family heredity, they cannot transcend their own experience, and hence their cognitions are limited by it, no matter how wonderful their action appears to him who is using only the physical sense-organs. In the ordinary healthy person these astral senses are inextricably linked with the body and limited by the apparatus which it furnishes during the waking state. And only when one falls asleep, or into a mesmerized state, or trance, or under the most severe training, can they act in a somewhat independent manner. This they do in sleep, when they live another life than that compelled by the force and the necessities of the waking organism. And when there is a paralyzation of the body by the mesmeric fluid they can act, because the impressions from the physical cells are inhibited.

The mesmeric fluid brings this paralyzing about by flowing from the operator and creeping steadily over the whole body of the subject, *changing the polarity of the cells in every part* and thus disconnecting the outer from the inner man. As the whole system of physical nerves is sympathetic in all its ramifications, when certain major sets of nerves are affected others by sympathy follow into the same condition. So it often happens with mesmerized subjects that the arms or legs are suddenly paralyzed without being directly operated on, or, as frequently, the sensation due to the fluid is felt first in the forearm, although the head was the place touched.

There are many secrets about this part of the process, but they will not be given out, as it is easy enough for all proper purposes to mesmerize a subject by following what is already publicly known.

By means of certain nerve points located near the skin the whole system of nerves may be altered in an instant, even by a slight breath from the mouth at a distance of eight feet from the subject. But modern books do not point this out.

When the paralyzing and change of polarity of the cells are complete the astral man is almost disconnected from the body. Has he any structure? What mesmerizer knows? How many probably will deny that he has any structure at all? Is he only a mist, an idea? And yet, how many subjects are trained so as to be able to analyze their own astral anatomy?

But the structure of the inner man is definite and coherent. It cannot be fully dealt with in a magazine article, but may be roughly set forth, leaving readers to fill in the details.

Just as the outer body has a spine which is the column whereon the being sustains itself with the brain at the top, so the astral body has its spine and brain. It is material, for it is made of matter, finely divided, and is not of the nature of the spirit.

After the maturity of the child before birth this form is fixed, coherent, and lasting, undergoing but small alteration from that day until death. And so also as to its brain; that remains unchanged until the body is given up, and does not, like the outer brain, give up cells to be replaced by others from hour to hour. These inner parts are thus more permanent than the outer correspondents to them. Our material organs, bones, and tissues are undergoing change each instant. They are suffering always what the ancients called "the constant momentary dissolution of minor units of matter," and hence within each month there is a perceptible change by way of diminution or accretion. This is not the case with the inner form. It alters only from life to life, being constructed at the time of reincarnation to last for a whole period of existence. For it is the model fixed by the present evolutionary proportions for the outer body. It is the collector, as it were, of the visible atoms which make us as we outwardly appear. So at birth it is potentially of a certain size, and when that limit is reached it stops the further extension of the body, making possible what are known today as average weights and average sizes. At the same time the outer body is kept in shape by the inner one until the period of decay. And this decay, followed by death, is not due to bodily disintegration *per se*, but to the fact that the term of the astral body is reached, when it is no longer able to hold the outer frame intact. Its power to resist the impact and war of the material molecules being exhausted, the sleep of death supervenes.

Now as in our physical form the brain and spine are the centres for nerves, so in the other there are the nerves which ramify from the

inner brain and spine all over the structure. All of these are related to every organ in the outer visible body. They are more in the nature of currents than nerves, as we understand the word, and may be called *astro-nerves*. They move in relation to such great centres in the body outside, as the heart, the pit of the throat, umbilical centre, spleen, and sacral plexus. And here, in passing, it may be asked of the Western mesmerizers what do they know of the use and power, if any, of the umbilical centre? They will probably say it has no use in particular after the accomplishment of birth. But the true science of mesmerism says there is much yet to be learned even on that one point; and there is no scarcity, in the proper quarters, of records as to experiments on, and use of, this centre.

The astro-spinal column has three great nerves of the same sort of matter. They may be called ways or channels, up and down which the forces play, that enable man inside and outside to stand erect, to move, to feel, and to act. In description they answer exactly to the magnetic fluids, that is, they are respectively positive, negative, and neutral, their regular balance being essential to sanity. When the astral spine reaches the inner brain the nerves alter and become more complex, having a final outlet in the skull. Then, with these two great parts of the inner person are the other manifold sets of nerves of similar nature related to the various planes of sensation in the visible and invisible worlds. These all then constitute the personal actor within, and in these is the place to seek for the solution of the problems presented by mesmerism and hypnotism.

Disjoin this being from the outer body with which he is linked, and the divorce deprives him of freedom temporarily, making him the slave of the operator. But mesmerizers know very well that the subject can and does often escape from control, puzzling them often, and often giving them fright. This is testified to by all the best writers in the Western schools.

Now this inner man is not by any means omniscent. He has an understanding that is limited by his own experience, as said before. Therefore, an error creeps in if we rely on what he says in the mesmeric trance as to anything that requires philosophical knowledge, except with rare cases that are so infrequent as not to need consideration now. For neither the limit of the subject's power to know, nor the effect of the operator on the inner sensoriums described above, is known to operators in general, and especially not to those who do not accept the ancient division of the inner nature of man. The effect of the operator is almost always to colour the reports made by the subject.

Take an instance: A was a mesmerizer of C, a very sensitive woman, who had never made philosophy a study. A had his mind made up to a certain course of procedure concerning other persons and requiring [no] argument. But before action he consulted the sensitive, having in his possession a letter from X, who is a very definite thinker and very positive; while A, on the other hand, was not definite in idea although a good physical mesmerizer. The result was that the sensitive, after falling into the trance and being asked on the question debated, gave the views of X, whom she had not known, and so strongly that A changed his plan although not his conviction, not knowing that it was the influence of the ideas of X then in his mind, that had deflected the understanding of the sensitive. The thoughts of X, being very sharply cut, were enough to entirely change any previous views the subject had. What reliance, then, can be placed on untrained seers? And all the mesmeric subjects we have are wholly untrained, in the sense that the word bears with the school of ancient mesmerism of which I have been speaking.

The processes used in mesmeric experiment need not be gone into here. There are many books declaring them, but after studying the matter for the past twenty-two years, I do not find that they do other than copy one another, and that the entire set of directions can, for all practical purposes, be written on a single sheet of paper. But there are many other methods of still greater efficiency anciently taught, that may be left for another occasion.

THE SHEATHS OF THE SOUL

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In my last article, "Mesmerism," I arrived at the point where we discover that the inner mortal man has several sheaths through which he obtains touch with Nature, feeling her motions and exhibiting in return his own powers and functions. It is a doctrine as old as any Esoteric School now alive, and far more ancient than the modern scientific academies; an understanding of it is absolutely needful if we are to gain an adequate comprehension of real Mesmerism.

Instead of looking at the human being as that which we see, he is to be regarded as a being altogether different, functioning and perceiving in a way quite peculiar to himself, and being compelled to translate every outward impression, as well as those coming from within, from one language into another, that is to say from pictures into words, signs and acts, or *vice versa*. This statement is vague, I admit, yet nevertheless true. The vagueness arises from the difficulties of a language that has as yet dealt but slighty with these subjects, and the development of which has gone on in a civilization wholly materialistic. Man is a Soul, and as such stands among material things. This Soul is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter—so-called—in which it is compelled to live. For though we call the less fine stages of substance by the name "matter," it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

So, during the long ages that have been passed since the present evolution began in this solar system, the Soul has constructed for its own use various sheaths, ranging from very fine ones, near to its own essential being, to those that are more remote, ending with the outer physical one, and that one the most illusionary of them all, although appearing from the outside to be the truly real. These sheaths are necessary if the Soul is to know or to act. For it cannot by itself understand Nature at all, but transforms instantly all sensations and ideas by means of the different sheaths, until in the process it has directed the body below, or obtained itself experience above. By this I mean that whatever Soul initiates, it has to pass along through the several sheaths, each reporting, as it were, to the one next below it; and in like manner they report from below upward in the case of sensations from natural phenomena and impressions on the outside. In the beginnings of evolution, during all its stages, this took appreciable amounts of solar time, but at this point of the system's march along the line of growth it takes such an infinitesimally short space that we are justified in calling it instantaneous in all cases of normal and well-balanced persons. There are, of course, instances where longer time is used in consequence of the slower action of some of the sheaths.

The number of sharply defined sheaths of the Soul is seven, but the sub-differentiations of each raises the apparent number very much higher. Roughly speaking, each one divides itself into seven, and every one in each collection of seven partakes of the nature of its

own class. There may, therefore, be said to exist forty-nine sheaths possible of classification.

Physical body may be recognized as one sheath, and the sub-divisions in it are such as skin, blood, nerves, bones, flesh, mucous membrane and .....*

Astral body is another, but not so easily recognized by the men of today. It has also its own sub-divisions answering in part to those of the physical body. But being one stage higher than the latter it includes in one of its own sub-divisions several of those in the body. For instance, the surface sensations of blood, skin, flesh and mucous membrane will be included in a single one of the astral sub-divisions.

And exactly at this point the Esoteric Schools diverge from and appear to contradict modern pathology and physiology. For the modern school admits only the action of nerves along skin and mucous membrane in flesh, as the receivers and transmitters of sensation. It would appear to be so, but the facts *on the inside* are different, or rather more numerous, leading to additional conclusions. Likewise too we clash with the nineteenth century in the matter of the blood. We say that the blood cells and the fluid they float in receive and transmit sensation.

Each sub-division among the physical sheaths performs not only the duty of receiving and transmitting sensations, but also has the power of retaining a memory of them which is registered in the appropriate ganglion of the body, and continually, from there, implanted in the corresponding centre of sensation and action in the astral body. At the same time the physical brain has always the power, as is of course a common fact, of collecting all the physical sensations and impressions.

Having laid all this down—without stopping for argument, which would end in nothing without physical demonstrations being added—the next step is this. The lower man who collects, so to say, for the Soul's use, all the experiences below it, can either at will when trained, or involuntarily when forced by processes or accident or abnormal birth, live in the sensations and impressions of one or many of the various sheaths of the physical or astral body.

If trained, then there will be no delusions, or any temporary delusion will be easily dispersed. If untrained, delusion walks arm in arm with the sensations. If diseased or forced, the outer acts may be correctly performed but the free intelligence is absent, and all the delusions and illusions of hypnotic and mesmeric states show themselves.

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* [Thus in original.]

If the inner lower man be functioning among the sensations—or planes, if you like—of some astral sense or centre, then clairvoyance or clairaudience comes on, because he is conveying to the brain those impressions derived from similar planes of nature in any direction.

And when to this is added a partial touch of some minor physical sub-divisions of the sheaths, then delusion is made more complete, because the experience of a single set of cells is taken for the whole and reported, by means of the brain, in the language used by a normal being. Indeed so vast are the possible combinations in this department that I have only mentioned a few by way of demonstration.

It is this possibility of the inner lower man being connected with one or more of the sheaths, and disconnected from all the rest, which has led one of the French schools of hypnotizers to conclude to the effect that every man is a collection of personalities, each complete in itself. The positions laid down above are not destroyed by the fact, as observed at Paris and Nancy, that the subject in hypnotic state No. 2 knows nothing about state No. 1, for each normal person, when acting normally, compounds all the various sets of sensations, experiences, and recollections into one whole, the sum total of all, and which is not recognizable as any one of them distinct from the rest.

It must also be remembered that each person has pursued in prior lives this or that course of action, which has trained and developed this or that Soul-sheath. And although at death many of them are dissolved as integral collections, the effect of such development formerly pursued is not lost to the reincarnating being. It is preserved through the mysterious laws that guide the atoms when they assemble for the birth of a new personal house to be occupied by the returning Soul. It is known that the atoms—physical and astral—have gone through every sort of training. When the Soul is reincarnating it attracts to itself those physical and astral atoms which are like unto its old experience as far as possible. It often gets back again some of the identical matter it used in its last life. And if the astral senses have received in the prior existence on earth great attention and development, then there will be born a medium or a real seer or sage. Which it will be depends upon the great balancing of forces from the prior life. For instance, one who in another incarnation attended wholly to psychic development without philosophy, or made other errors, will be born, maybe, as an irresponsible medium; another, again, of the same class, emerges as a wholly untrustworthy partial clairvoyant, and so on *ad infinitum*.

A birth in a family of wise devotees and real sages is declared from old time to be very difficult of attainment. This difficulty may be gradually overcome by philosophical study and unselfish effort for

others, together with devotion to the Higher Self pursued through many lives. Any other sort of practice leads only to additional bewilderment.

The Soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.

That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul; but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul; but the Soul liberates herself from the body.

Hence there is a twofold death; the one, indeed, universally known, in which the body is liberated from the Soul; but the other peculiar to philosophers, in which the Soul is liberated from the body. Nor does the one entirely follow the other.

CYCLIC IMPRESSION AND RETURN AND OUR EVOLUTION

[Lecture delivered by Mr. Judge April 25, 1892, before the Convention of the American Section of the Theosophical Society, held at Chicago, Ill. This lecture was issued in pamphlet form, but copies of it are rarely to be found.]

Mr. Chairman, Fellow Theosophists, Ladies and Gentlemen: The title of what I am about to say to you is CYCLIC IMPRESSION AND RETURN AND OUR EVOLUTION. Now what is a cycle? It has nothing to do with the word psychic, and I am sorry to have to say that, because I heard some people this morning repeat the title as "psychic" instead of "cyclic," seeming to think perhaps that that was the same thing, or had some relation to it. The word cyclic is derived from the Greek word *Kuklos*, or a ring. It has been turned in the English language into the word cycle, by the process of saying Kykle, and then cycle. The corresponding word in the Sanskrit is *Kalpa*, which has in fact a wider and a deeper meaning; because cycle in English is a word which covers, is used for, and thus somewhat confuses, many cycles. It is used for the small cycles, and the larger cycles, the intermediate cycles and the great ones, whereas the word *Kalpa* means and implies only one cycle of a large size, and the smaller cycles within that are designated by other words.

What is a cycle? It is a circle, a ring. But not properly a ring like a wedding ring, which runs into itself, but more properly like a screw

thread, which takes the form of a spiral, and thus beginning at the bottom, turns on itself, and goes up. It is something like the great Horseshoe Curve in the Pennsylvania Railroad. There you go around the curve at the lower end; you go down into the horseshoe, and as you turn the grade rises, so that when you arrive at the opposite side you have gotten no further than the beginning, but you have risen just the distance between the two ends of the grade.

But what do we mean by a cycle in Theosophy, in our own investigations of nature, or man, or civilization, or our own development, our own origin, our own destiny? We mean by cycles, just what the Egyptians, the Hindus and the philosophers of the Middle Ages meant by it; that is, that there is a periodical return or cycling back, circling back of something from some place once more. That is why it is called cycle, inasmuch as it returns upon itself, seemingly; but in the Theosophical doctrine, and in the ancient doctrines, it is always a little higher in the sense of perfection or progress. That is to say, as the Egyptians held, cycles prevail everywhere, things come back again, events return, history comes back, and so in this century we have the saying: "History repeats itself."

But where do Theosophists say that cyclic law prevails? We say that it prevails everywhere. It prevails in every kingdom of nature, in the animal kingdom, the mineral world, the human world; in history, in the sky, on the earth, we say that not only do cycles pertain, and appertain, and obtain in and to the earth and its inhabitants, but also in what the Hindus call the three kingdoms of the universe, the three worlds; that is, that below us, ourselves, and that above.

Now, if you will turn to Buckle, a great writer of the English school, you will find him saying in one of his standard books, a great book often quoted, that there is no doubt cyclic law prevails in regard to nations, that they have come back apparently the same, only slightly improved or degraded, for there is also a downward cycle included within those that rise; but Buckle did not discover a law. He simply once more stated what the ancients had said over and over again. And it has always seemed to me that if Buckle and other people of that kind would pay a little more attention to the ancients, they would save themselves a great deal of trouble, for he obtained his law by much delving, much painstaking labour, whereas he might have gotten the law if he had consulted the ancients, who always taught that there were cycles, and that there always will be cycles.

Among the ancients they had a great many large and important cycles. In their classification they had a Saros and a Naros, which are not understood today by us. They are known to some extent, but what exactly they are, we do not know. The Egyptians taught there was

a great sidereal cycle, and that is recognized today, at last; that is the cycle of 25,000 years, the great one caused by the fact that the sun went through the signs of the Zodiac in that length of time. Now, I do not assume that you know nothing about astronomy, but in order to make it clear, it will be better for me to state this over again, just as it is. The sun goes through the signs of the Zodiac from day to day and from year to year, but at the same time, in going through the signs of the Zodiac, he goes back slowly, like the hands of the clock ticking off the time. In going through that period he comes back to the same point again, and retards himself, or goes back; that is called the precession of the equinoxes, and it is so many seconds in such a length of time. Those seconds in the sky turned into time show you that the sun takes 25,000 and odd years to come back to the place from which he started out at any particular time; that is to say, if you imagine that on the first of April, this year, the sun was in such a degree of Aries, one of the signs of the Zodiac, he will not get back to that sign by the precession of the equinoxes until 25,000 years have passed away.

Now, the sun is the centre of our solar system and the earth revolves around it, and as the earth revolves she turns upon her axis. The sun, it is known now by astronomers, as it was known by the ancients (who were ourselves in fact), revolves around a centre. That is, that while we are going around the sun, he is going around some other centre, so that we describe in the sky not a circle around the sun, but a spiral, as we move with the sun around his enormous orbit. Now do you grasp that idea exactly? It is a very important one, for it opens up the subject to a very large extent. There is a star somewhere in the sky, we do not know where—some think it is Alcyone, or some other star, some think it may be a star in the Pleiades, and some others think it is a star somewhere else—but they know by deduction from the known to the unknown, as Brother Thomas told you this morning, that the sun is attracted himself by some unknown centre, and that he turns around it in an enormous circle, and as he turns, of course he draws the earth with him. In the course of 25,000 years in going around the signs of the Zodiac, he must take the earth into spaces where it has never yet been, for when he reaches this point in Aries, after 25,000 years, it is only apparently the same point. just as when I came around the curve of the Horseshoe, I started around the first point and went around the curve, came back to the same point, but I was higher up; I was in another position. And so, when the sun gets back again to the point in Aries, where he was on the first of April this year, he will not be in the exact position in the universe of space, but he will be somewhere else, and in his journey

of 25,000 years through billions upon billions of miles, he draws the earth into spaces where she never was before, and never will be as that earth again. He must draw her into cosmic spaces where things are different, and thus cause changes in the earth itself, for changes in cosmic matter in the atmosphere, in the space where the sun draws the earth, must affect the earth and all its inhabitants. The ancients investigated this subject, and declared long ago this 25,000 years cycle, but it is only just lately, so to speak, that we are beginning to say we have discovered this. We know, as nineteenth century astronmers, that it is a fact, or that it must be a fact, from deduction, but they knew that it was a fact because they had observed it themselves and recorded the observations.

The Egyptians had also the cycle of the Moon, which we know, and they had more cycles of the moon than we have, for the moon not only has her cycle of twenty-eight days, when she changes from full to disappearance, and then again to youth, but she also has a period of return of nineteen years, which must itself have its effect upon the earth.

Then they said, also, that the human soul had its cycles, it being 5,000 years. That is, the man died, or the king died, and his body was turned into a mummy in the hope that when, after his five-thousand years cycle had elapsed and he came back once more to earth, he would find his mummy there? No; but that no one else should have taken his mummied atoms and made a bad use of them. Mummification is explained by us in another way. Their knowledge of the law of cycles caused them to make the first mummy. They held that a human soul returned; they also held that all atoms are alive, just as we do; that they are sensitive points; that they have intelligence belonging to the plane on which they are, and that the man who misuses atoms of matter, such as you have in your bodies and your brains, must stand the consequences. Consequently, saying that to themselves, they said, "If I die, and leave those atoms, which I have used so well, perhaps some other man will take them and use them badly, so I will preserve them as far as possible until I return, and then by a process destroy the combination of atoms, absorb them into some place, or position, where they might be put to good use." That may seem offensive to some today, but I am merely repeating the theory. I am not saying whether I believe it or not.

The ancient Egyptians who held these theories have disappeared and left nothing but the pyramids, the temples of Thebes, the Sphinxes and all the great monuments which are slowly being discovered by us. Where have they gone? Have they come back? Do the Copts now in Egypt represent them? I think not, although heredity is the boasted

explanation of everything. The Copts are their descendants? They know nothing, absolutely nothing but a simple language, and they live the life of slaves, and yet they are the descendants of the ancient Egyptians! What has become of them? The ancient Egyptians we think were co-labourers with the ancient Hindus, whose cycle remains; that is to say, whose descendants remain, holding the knowledge, in part, of their forefathers, and we find that the Hindus have held always the same theories as to cycles as the Egyptians held. They divided the ages of the world. They say manifestation begins, and then it lasts for a period called a Kalpa, an enormous number of years; that Kalpa is divided into ages. The small cycle is composed of a large number of years; one will be four thousand, another four hundred thousand, another will be a million, and so on, making a total which we cannot grasp with the mind but which we can write upon the paper.

Now, the idea of cycles came from the Hindus, through the nations who spread out from there, for it is admitted that the land of the Hindostan is the cradle of the race. The Aryan race came down into Christendom, so that we find the Christians, the Romans, the Greeks and all people around that time holding the same theories as to cycles; that is that cyclic laws prevail everywhere. We find it in the ancient mystics, the Christian mystics, the middle age mystics and the mystics of times nearer to ours.

If you will read the works of Higgins, who wrote the *Anacalypsis*, you will find there laborious compilations and investigations on the subject of the cycles. Do they obtain? Is there such a thing as a cycle which affects human destiny?

Coming closer to our own personal life, we can see that cycles do and must prevail, for the sun rises in the morning and goes to the centre of the sky, descends in the west; the next day he does the same thing, and following him, you rise. You come to the highest point of your activity, and you go to sleep. So day follows night and night follows day. Those are cycles, small cycles, but they go to make greater ones. You were born, at about seven years of age you began to get discretion to some extent. A little longer and then you reach manhood, then you begin to fail, and at last you finish the great day of your life when the body dies.

In looking at nature we also find that there are Summer and Winter, Spring and Autumn. These are cycles, and every one of them affects the earth, with the human beings upon it.

The esoteric doctrine that Brother Mead has been talking about, the inner doctrine of the old theosophists and the present day theosophists, to be found in every old literature and religious book, is that cyclic law is the supreme law governing our evolution: that reincar-

nation, which we talk so much about, is cyclic law in operation and is supreme. For what is reincarnation but coming back again to life, just what the ancient Egyptians taught and which we are finding to be probably true, for in no other way than by this cyclic law of reincarnation can we account for the problems of life that beset us; with this we account for our own character, each one different from the other, and with a force peculiar to each person.

This being the supreme law, we have to consider another one, which is related to it and contained in the title I have adopted. That is the law of the return of impressions. What do we mean by that? I mean, those acts and thoughts performed by a nation—not speaking about the things that affect nature, although it is governed by the same law—constitute an impression. That is to say, your coming to this convention creates in your nature an impression. Your going into the street and seeing a street brawl creates an impression. Your having a quarrel last week and denouncing a man, or with a woman and getting very angry, creates an impression in you, and that impression is as much subject to cyclic law as the moon, and the stars, and the world, and is far more important in respect to your development—your personal development or evolution—than all these other great things, for they affect you in the mass, whereas these little ones affect you in detail.

This Theosophical doctrine in respect to cycles, and the evolution of the human race, I think is known to you all, for I am assuming that you are all theosophists.

It is to be described somewhat in this way: Imagine that before this earth came out of the gaseous condition there existed an earth somewhere in space, let us call it the moon, for that is the exact theory. The moon was once a large and vital body full of beings. It lived its life, went through its cycles, and at last having lived its life, after vast ages had passed away, came to the moment when it had to die; that is the moment came when the beings on that earth had to leave it, because its period had elapsed, and then began from that earth the exodus. You can imagine it as a flight of birds migrating. Did you ever see birds migrate? I have seen them migrate in a manner that perhaps not many of you have. In Ireland, and perhaps in England, the swallows migrate in a manner very peculiar. When I was a boy, I used to go to my uncle's place where there was an old mass of stone ruins at the end of the garden, and by some peculiar combination of circumstances the swallows of the whole neighboring counties collected there. The way they gathered there was this: when the period arrived, you could see them coming from all parts of the sky and they would settle down and twitter on this pile of stone all day

and fly about. When the evening came—twilight—they arose in a body and formed an enormous circle. It must have been over forty feet in diameter, and that circle of swallows flew around in the sky, around this tower, around and around for an hour or two, making a loud twittering noise, and that attracted from other places swallows who had probably forgotten the occasion. They kept that up for several days, until one day the period arrived when they must go, and they went away—some were left behind, some came a little early, and some came too late. Other birds migrate in other ways. And so these human birds migrated from the moon to this spot where the earth began (I don't know where it is—a spot in space—) and settled down as living beings, entities, not with bodies, but beings, in that mass of matter, at that point in space, informed it with life, and at last caused this earth to become a ball with beings upon it. And then cycles began to prevail, for the impressions made upon these fathers when they lived in the ancient—mind fails to think how ancient—civilization of the moon, came back again when they got to this earth, and so we find the races of the earth rising up and falling, rising again and falling, rising and falling, and at last coming to what they are now, which is nothing to what they will be, for they go ever higher and higher. That is the theory, broadly, and in that is included the theory of the races, the great seven races who inhabited the earth successively, the great seven Adams who peopled the earth; and at last when this earth shall come to its time of life, its period, all the beings on it will fly away from it to some other spot in space to evolve new worlds as elder brothers who have done the same thing before in other spaces in nature. We are not doing this blindly. It has been done before by others—no one knows when it began. It had nothing in the way of a beginning, it will have no end, but there are always elder brothers of the race, who live on. As some have written, we cannot turn back the cycles in their course. The fire of patriotism cannot prevail against the higher destiny which will plunge a nation into darkness. All we can do is to change it here and there a little. The elder brothers are subject to law, but they have confidence and hope, because that law merely means that they appear to go down, in order to rise again at a greater height. So that we have come up through the cyclic law from the lowest kingdoms of nature. That is, we are connected in an enormous brotherhood, which includes not only the white people of the earth and black people of the earth, and the yellow people, but the animal kingdom, the vegetable kingdom, the mineral kingdom and the unseen elemental kingdom. You must not be so selfish as to suppose that it includes only men and women. It includes everything, every atom in this solar system. And we come up from lower

forms, and are learning how to so mould and fashion, use and abuse, or impress the matter that comes into our charge, into our bodies, our brains and our psychical nature, that that matter shall be an improvement to be used by the younger brothers who are still below us, perhaps in the stone beneath our feet. I do not mean by that that there is a human being in that stone. I mean that every atom in the stone is not dead matter. There is no dead matter anywhere, but every atom in that stone contains a life, unintelligent, formless, but potential, and at some period in time far beyond our comprehension, all of those atoms in that stone will have been released. The matter itself will have been refined, and at last all in this great cycle of progress will have been brought up the steps of the ladder, in order to let some others lower still in a state we cannot understand come up to them.

That is the real theory. Is that superstition? If you believe the newspapers that is superstition, for they will twist and turn everything you say. Your enemies will say you said there was a man in that stone, and that you have been a stone. You have not been a stone, but the great monad, the pilgrim who came from other worlds has been in every stone, has been in every kingdom, and now has reached the state of man, to show whether he is able to continue being a man, or whether he will once more fall back, like the boy at school who will not learn, into the lowest class.

Now then, this law of impressions I have been talking about can be illustrated in this way: If you look at one of these electric lights—take away all the rest, leaving one only, so as to have a better impression—you will find the light makes an image on the retina, and when you shut your eye, this bright filament of light made by a carbon in an incandescent lamp will be seen by you in your eye. You can try it, and see for yourselves. If you keep your eye closed and watch intently, you will see the image come back a certain number of counts, it will stay a certain number of counts, it will go away in the same length of time and come back again, always changing in some respect, but always the image of the filament, until at last the time comes when it disappears apparently because other impressions have rubbed it out or covered it over. That means that there is a return even in the retina of the impression of this filament. After the first time, the colour changes each time, and so it keeps coming back at regular intervals, showing that there is a cyclic return of impression in the retina, and as Brother Thomas said this morning, if that applies in one place, it applies in every place. And when we look into our moral character we find the same thing, for as we have the tides in the ocean, explained as they say by the moon—which in my opinion does not explain it, but of course, being no scientist, my view is not

worth much—so in man we have tides, which are called return of these impressions; that is to say, you do a thing once, there will be a tendency to repeat itself; you do it twice, and it doubles its influence, a greater tendency to do that same thing again. And so on all through our character shows this constant return of cyclic impression. We have these impressions from every point in space, every experience we have been through, everything that we can possibly go through at any time, even those things which our forefathers went through. And that is not unjust for this reason, that our forefathers furnished the line of bodily encasement, and we cannot enter that line of bodily encasement unless we are like unto it, and for that reason we must have been at some point in that cycle in that same line or family in the past, so that I must have had a hand in the past in constructing the particular family line in which I now exist, and am myself once more taking up the cyclic impression returning upon me.

Now this has the greatest possible bearing upon our evolution as particular individuals, and that is the only way in which I wish to consider the question of evolution here; not the broad question of the evolution of the universe, but our own evolution, which means our bodily life, as Madame Blavatsky, repeating the ancients, said to us so often, and as we found said by so many of the same school. An opportunity will arise for you to do something; you do not do it; you may not have it again for one hundred years. It is the return before you of some old thing that was good, if it is a good one, along the line of the cycles. You neglect it, as you may, and the same opportunity will return, mind you, but it may not return for many hundred years. It may not return until another life, but it will return under the same law.

Now take another case. I have a friend who is trying to find out all about Theosophy, and about a psychic nature, but I have discovered that he is not paying the slightest attention to this subject of the inevitable return upon himself of these impressions which he creates. I discovered he had periods of depression (and this will answer for everybody), when he had a despondency that he could not explain. I said to him, you have had the same despondency, maybe seven weeks ago, maybe eight weeks ago, maybe five weeks ago. He examined his diary and his recollection, and he found that he had actual recurrences of despondency about the same distance apart. Well, I said, that explains to me how it is coming back. But what am I to do? Do what the old theosophists taught us; that is, we can only have these good results by producing opposite impressions to bad ones. So, take this occasion of despondency. What he should have done was, that being the return of an old impression, to have compelled himself to

feel joyous, even against his will, and if he could not have done that, then to have tried to feel the joy of others. By doing that, he would have implanted in himself another impression, that is of joy, so that when this thing returned once more, instead of being of the same quality and extension, it would have been changed by the impression of joy or elation and the two things coming together would have counteracted each other, just as two billiard balls coming together tend to counteract each other's movements. This applies to every person who has the blues. This does not apply to me, and I think it must be due to the fact that in some other life I have had the blues. I have other things, but the blues never.

I have friends and acquaintances who have these desponding spells. It is the return of old cyclic impressions, or the cyclic return of impressions. What are you to do? Some people say, I just sit down and let it go; that is to say, you sit there and create it once more. You cannot rub it out if it has been coming, but when it comes, start up something else, start up cheerfulness, be good to some one, then try to relieve some other person who is despondent, and you will have started another impression, which will return at the same time. It does not make any difference if you wait a day or two to do this. The next day, or a few days after will do, for when the old cyclic impression returns, it will have dragged up the new one, because it is related to it by association.

This has a bearing on the question of the civilization in which we are a point ourselves.

Who are we? Where are we going? Where have we come from? I told you that the old Egyptians disappeared. If you inquire into Egyptian history, the most interesting because the most obscure, you will find, as the writers say, that the civilization seems to rise to the zenith at once. We do not see when it began. The civilization was so great it must have existed an enormous length of time to get to that height, so that we cannot trace it from its beginning, and it disappears suddenly from the sky; there is nothing of it left but the enormous remains which testify to these great things, for the ancient Egyptians not only made mummies in which they displayed the art of bandaging that we cannot better, but they had put everything to such a degree of specialization that we must conclude they had many centuries of civilization. There was a specialist for one eye and a specialist for the other, a specialist for the eyebrow, and so on. In my poor and humble opinion, we are the Egyptians.

We have come back again, after our five thousand or whatever years' cycle it is, and we have drawn back with us someone called the Semitic race, with which we are connected by some old impression

that we cannot get rid of, and so upon us is impinged that very Semitic image. We have drawn back with us, by the inevitable law of association in cyclic return, some race, some personages connected with us by some acts of ours in that great old civilization now disappeared, and we cannot get rid of it; we must raise them up to some other plane as we raise ourselves.

I think in America is the evidence that this old civilization is coming back, for in the theosophical theory nothing is lost. If we were left to records, buildings and the like, they would soon disappear and nothing could ever be recovered; there never would be any progress. But each individual in the civilization, wherever it may be, puts the record in himself, and when he comes into the favourable circumstances described by Patanjali, an old Hindu, when he gets the apparatus, he will bring out the old impression. The ancients say each act has a thought under it, and each thought makes a mental impression; and when the apparatus is provided, there will then arise that new condition, in rank, place and endowment.

So we retain in ourselves the impression of all the things that we have done, and when the time comes that we have cycled back, over and over again, through the middle ages perhaps, into England, into Germany, into France, we come at last to an environment such as is provided here, just the thing physically and in every other way to enable us to do well, and to help the others who are coming after us. I can almost see them; they are coming in a little army from the countries of the old world to endeavour to improve this one; for here ages ago there was a civilization also, perhaps we were in it then, perhaps anterior to the ancient Egyptians. It disappeared from here, when we do not know, and it left this land arid for many thousands of years until it was discovered once more by the Europeans. The ancient world, I mean Europe, has been poisoned, by the emanations of the people who have lived upon it; the air above it is consequently poisoned by the emanations from the land; but here in America, just the place for the new race, is an arable land which has had time over and over again to destroy the poisons that were planted here ages and ages ago. It gives a new land, with vibrations in the air that stir up every particle in a man who breathes it, and thus we find the people coming from the old world seeming to receive through their feet the impressions of an American country. All this bears upon our civilization and race.

We are here a new race in a new cycle, and persons who know say that a cycle is going to end in a few years and a new one begin, and that ending and beginning will be accompanied by convulsions of society and of nature. We can all almost see it coming. The events are very

complete in the sky. You remember Daniel says, "A time, half a time, and a time," and so on, and people in the Christian system have been trying to find out the time when the time began, and that is just the difficulty. We do not know when the time began. And the only person who in all these many years has made a direct statement is Madame Blavatsky, and she said, "A cycle is ending in a few years, you must prepare." So that it was like the old prophets who came to the people and said, "Prepare for a new era of things, get ready for what you have to do." That is just what this civilization is doing. It is the highest, although the crudest, civilization now on the earth. It is the beginning of the great civilization that is to come, when old Europe has been destroyed; when the civilizations of Europe are unable to do any more, then this will be the place where the new great civilization will begin to put out a hand once more to grasp that of the ancient East, who has sat there silently doing nothing all these years, holding in her ancient crypts and libraries and records the philosophy which the world wants, and it is this philosophy and this ethics that the Theosophical Society is trying to give you. It is a philosophy you can understand and practice.

It is well enough to say to a man, "Do right," but after a while, in this superstitious era, he will say, "Why should I do right, unless I feel like it?" When you are showing these laws, that he must come back in his cycle; that he is subject to evolution; that he is a reincarnated pilgrim soul, then he will see the reason why, and then in order to get him a secure basis, he accepts the philosophy, and that is what the Theosophical Society and the theosophical movement are trying to do. Brother George Mead said the other day, in speaking of a subject like this, that the great end and aim is the great renunciation. That is, that after progressing to great heights, which you can only do by unselfishness, at last you say to yourself, "I may take the ease to which I am entitled." For what prevails in one place must prevail in another, and in the course of progress we must come at last to a time when we can take our ease, but if you say to yourself, "I will not take it, but as I know this world and all the people on it are bound to live and last for many thousand years more, and if not helped perhaps might fail, I will not take it but I will stay here and I will suffer, because of having greater knowledge and greater sensitiveness"—this is the great renunciation as theosophy tells us. I know we do not often talk this way, because many of us think that the people will say to us at once when we talk of the great renunciation, "I don't want it; it is too much trouble." So generally we talk about the fine progress, and how you will at last escape the necessity of reincarnation, and at last escape the necessity of doing this or that

and the other, but if you do your duty, you must make up your mind when you reach the height, when you know all, when you participate in the government of the world—not of a town, but the actual government of the world and the people upon it—instead of sleeping away your time, you will stay to help those who are left behind, and that is the great renunciation. That is what is told of Buddha, and of Jesus. Doubtless the whole story about Jesus, which cannot be proved historically to my mind, is based upon the same thing that we call renunciation. He was crucified after two or three years' work. But we say it means that this being divine resolves he will crucify himself in the eyes of the world, in the eyes of others, so that he can save men. Buddha did the same thing long before Jesus is said to have been born. The story that he made the great renunciation just means that which I have been telling you, instead of escaping from this horrible place, as it seems to us. For this is indeed horrible, as we look at it, surrounded by obstructions, liable to defeat at any moment, liable to wake up in the morning after planning a great reform, and see it dashed to the ground. Instead of escaping all that, he remained in the world and started his doctrine, which he knew at least will be adhered to by some. But this great doctrine of renunciation teaches that instead of working for yourself, you will work to know everything in your power for those who may be left behind you, just as Madame Blavatsky says in *The Voice of the Silence*, "Step out from sunlight into shade, to make more room for others."

Isn't that better than a heaven which is reached at the price of the damnation of those of your relatives who will not believe a dogma? Is this not a great philosophy and a great religion which includes the salvation and regeneration, the scientific upraising and perfecting of the whole human family, and every particle in the whole universe, instead of imagining that a few miserable beings after seventy years of life shall enter into paradise, and then they look behind to see the torments in hell of those who would not accept a dogma?

What are these other religions compared with that? How any man can continue to believe such an idea as the usual one of damnation for merely unbelief I cannot comprehend. I had rather—if I had to choose—be an idolater of the most pronounced kind, who believed in Indra, and be left with my common reasoning, than believe in such a doctrine as that which permits me to suppose that my brother who does not believe a dogma is sizzling in hell while I, by simply believing, may enjoy myself in heaven.

Theosophists, if they will learn the doctrine and try to explain it, will reform this world. It will percolate everywhere, infiltrate into every stratum of society and prevent the need of legislation. It will alter

the people, whereas you go on legislating and leaving this world's people as they are, and you will have just what happened in France. Capitalists in that day, in the day of the revolution—that is the royalists—oppressed the people. At last the people rose up and philosophers of the day instituted the reign of reason, and out of the reign of reason—mind you they had introduced there a beautiful idea of mankind, that idea struck root in a soil that was not prepared—came the practice of murdering other people by the wholesale until streams of blood ran all over France. So you see if something is not done to raise the people what the result will be. We have seen in Chicago the results of such acts, the mutterings of such a storm if the theosophical philosophy—call it by any other name you like—is not preached and understood. But if these old doctrines are not taught to the race you will have a revolution, and instead of making progress in a steady, normal fashion, you will come up to better things through storm, trouble and sorrow. You will come up, of course, for even out of revolutions and blood there comes progress, but isn't it better to have progress without that? And that is what the theosophical philosophy is intended for. That is why the Mahâtmas we were talking about, directing their servant H. P. Blavatsky, as they have directed many before, came out at a time when materialism was fighting religion and was about getting the upper hand, and once more everything moved forward in its cyclic way and these old doctrines were revivified under the guidance of the theosophical movement. They are doctrines that explain all problems and in the universal scheme give man a place as a potential god.

ASTRAL INTOXICATION

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There is such a thing as being intoxicated in the course of an unwise pursuit of what we erroneously imagine is spirituality. In the Christian Bible it is very wisely directed to "prove all" and to hold only to that which is good; this advice is just as important to the student of occultism who thinks that he has separated himself from those "inferior" people engaged either in following a dogma or in tipping tables for messages from deceased relatives—or enemies—as

it is to spiritists who believe in the "summerland" and "returning spirits."

The placid surface of the sea of spirit is the only mirror in which can be caught undisturbed the reflections of spiritual things. When a student starts upon the path and begins to see spots of light flash out now and then, or balls of golden fire roll past him, it does not mean that he is beginning to see his real Self—pure spirit. A moment of deepest peace or wonderful revealings given to the student, is *not* the awful moment when one is about to see his spiritual guide, much less his own soul. Nor are psychical splashes of blue flame, nor visions of things that afterwards come to pass, nor sights of small sections of the astral light with its wonderful photographs of past or future, nor the sudden ringing of distant fairylike bells, any proof that you are cultivating spirituality. These things, and still more curious things, will occur when you have passed a little distance on the way, but they are only the mere outposts of a new land which is itself wholly material, and only one remove from the plane of gross physical consciousness.

The liability to be carried off and intoxicated by these phenomena is to be guarded against. We should watch, note and discriminate in all these cases; place them down for future reference, to be related to some law, or for comparison with other circumstances of a like sort. The power that Nature has of deluding us is endless, and if we stop at these matters she will let us go no further. It is not that any person or power in nature has declared that if we do so and so we must stop, but when one is carried off by what Böhme calls "God's wonders," the result is an intoxication that produces confusion of the intellect. Were one, for instance, to regard every picture seen in the astral light as a spiritual experience, he might truly after a while brook no contradiction upon the subject, but that would be merely because he was drunk with this kind of wine. While he proceeded with his indulgence and neglected his true progress, which is always dependent upon his purity of motive and conquest of his known or ascertainable defects, nature went on accumulating the store of illusory appearances with which he satiated himself.

It is certain that any student who devotes himself to these astral happenings will see them increase. But were our whole life devoted to and rewarded by an enormous succession of phenomena, it is also equally certain that the casting off of the body would be the end of all that sort of experience, without our having added really anything to our stock of true knowledge.

The astral plane, which is the same as that of our psychic senses, is as full of strange sights and sounds as an untrodden South American forest, and has to be well understood before the student can stay

there long without danger. While we can overcome the dangers of a forest by the use of human inventions, whose entire object is the physical destruction of the noxious things encountered there, we have no such aids when treading the astral labyrinth. We may be physically brave and say that no fear can enter into us, but no untrained or merely curious seeker is able to say just what effect will result to his outer senses from the attack or influence encountered by the psychical senses.

And the person who revolves selfishly around himself as a center is in a greater danger of delusion than anyone else, for he has not the assistance that comes from being united in thought with all other sincere seekers. One may stand in a dark house where none of the objects can be distinguished and quite plainly see all that is illuminated outside; in the same way we can see from out of the blackness of our house—our hearts—the objects now and then illuminated outside by the astral light; but we gain nothing. We must first dispel the *inner* darkness before trying to see into the darkness without; we must *know ourselves* before knowing things extraneous to ourselves.

This is not the road that seems easiest to students. Most of them find it far pleasanter and as they think faster work, to look on all these outside allurements, and to cultivate all psychic senses, to the exclusion of real spiritual work.

The true road is plain and easy to find, it is so easy that very many would-be students miss it because they cannot believe it to be so simple.

"The way lies through the heart";
Ask there and wonder not;
Knock loud, nor hesitate
Because at first the sounds
Reverberating, seem to mock thee.
Nor, when the door swings wide,
Revealing shadows black as night,
Must thou recoil.
Within, the Master's messengers
Have waited patiently:
That Master is Thyself!

SHALL WE TEACH CLAIRVOYANCE?

A NOTE OF WARNING

[Originally published in *The Path*, Vol. V, December. 1890, pp. 282-84]

My attention has been arrested by the address delivered in the Adyar course by Dr. Daly and reported in the September [1890] *Theosophist*. It is entitled "Clairvoyance."

Coming out in the Adyar course, it has a certain flavor of authority which will appeal to many members of the Society and may cause them to adopt the suggestions for practise given in the latter part of the address. Yet at the same time it is very true that the Theosophical Society is not responsible for the utterances of members in their private capacity.

The fact that clairvoyance is a power sought after by many persons cannot be disputed, but the questions, Is it well to try to develop clairvoyance? and Shall we teach it? have not yet been definitely decided. Hence I may be permitted to give my views upon them.

At the outset I desire to declare my personal attitude on these questions and my beliefs as to facts. In using the term "clairvoyance" I intend to include in it all clear perception on that plane.

1. I have for many years been convinced by proofs furnished by others and from personal experience that clairvoyance is a power belonging to man's inner nature; and also that it is possessed by the animal kingdom.

2. This faculty is either inherited or educed by practice.

3. Those who have it by birth are generally physically diseased or nervously deranged. The cases where clairvoyance is shown by a perfectly healthy and well-balanced person are rare.

4. The records of spiritualism for over forty years in America conclusively prove that clairvoyance cannot be safely sought after by persons who have no competent guide; that its pursuit has done harm; and that almost every medium to whom one puts the question "Am I able to develop clairvoyance?" will reply "Yes."

5. There are no competent guides in this pursuit to be found here

or in Europe who are willing to teach one how to acquire it without danger.

6. The qualifications such a guide should possess render the finding of one difficult if not impossible. They are: the power to look within and see clearly the whole inner nature of the student; a complete knowledge of all the planes upon which clairvoyance acts, including knowledge of the source, the meaning, and the effect of all that is perceived by the clairvoyant; and last, but not least, the power to stop at will the exercise of the power. Evidently these requirements call for an adept.

Who are the teachers of clairvoyance, and those who advise that it be practised? In the main, the first are mediums, and any investigator knows how little they know. Every one of them differs from every other in his powers. The majority have only one sort of clairvoyance; here and there are some who combine, at most, three classes of the faculty. Not a single one is able to mentally see behind the image or idea perceived, and cannot say in a given case whether the image seen is the object itself or the result of a thought from another mind. For in these planes of perception the thoughts of men become as objective as material objects are to our human eyes. It is true that a clairvoyant can tell you that what is being thus perceived is not apprehended by the physical eye, but beyond that he cannot go. Of this I have had hundreds of examples. In 99 out of 100 instances the seer mistook the thought from another mind for a clairvoyant perception of a living person or physical object.

The seers of whom I speak see always according to their inner tendency, which is governed by subtle laws of heredity which are wholly unknown to scientific men and much more to mediums and seers. One will only reach the symbolic plane; another that which is known to occultists as the positive side of sound; another to the negative or positive aspects of the epidermis and its emanations; and so on through innumerable layer after layer of clairvoyance and octave after octave of vibrations. They all know but the little they have experienced, and for any other person to seek to develop the power is dangerous. The philosophy of it all, the laws that cause the image to appear and disappear, are *terra incognita*.

The occult septenary scheme in nature with all its modifications produces multiple effects, and no mere clairvoyant is able to see the truth that underlies the simplest instance of clairvoyant perception. If a man moves from one chair to another, immediately hundreds of possibilities arise for the clairvoyant eye, and he alone who is a highly trained and philosophical seer—an adept, in short—can combine them all so as to arrive at true clear-perception. In the simple act described

almost all the centres of force in the moving being go into operation, and each one produces its own peculiar effect in the astral light. At once the motion made and thoughts aroused elicit their own sound, color, motion in ether, amount of etheric light, symbolic picture, disturbance of elemental forces, and so on through the great catalogue. Did but one wink his eye, the same effects follow in due order. And the seer can perceive but that which attunes itself to his own development and personal peculiarities, all limited in force and degree.

What, may I ask, do clairvoyants know of the law of prevention or encrustation which is acting always with many people? Nothing, absolutely nothing. How do they explain those cases where, try as they will, they cannot see anything whatever regarding certain things? Judging from human nature and the sordidness of many schools of clairvoyance, are we not safe in affirming that if there were any real or reliable clairvoyants about us nowadays among those who offer to teach it or take pay for it, long ago fortunes would have been made by them, banks despoiled, lost articles found, and friends more often reunited? Admitting that there have been sporadic instances of success on these lines, does not the exception prove that true clairvoyance is not understood or likely to be?

But what shall theosophists do? Stop all attempts at clairvoyance. And why? Because it leads them slowly but surely—almost beyond recall—into an interior and exterior passive state where the will is gradually overpowered and they are at last in the power of the demons who lurk around the threshold of our consciousness. Above all, follow no advice to "sit for development." Madness lies that way. The feathery touches which come upon the skin while trying these experiments are said by mediums to be the gentle touches of "the spirits." But they are not. They are caused by the ethereal fluids from within us making their way out through the skin and thus producing the illusion of a touch. When enough has gone out, then the victim is getting gradually negative, the future prey for spooks and will-o'-the-wisp images.

"But *what*," they say, "shall we pursue and study?" Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and—practice altruism.

THE THEOSOPHICAL MOVEMENT

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There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better co-operation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Böhme's work was a part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the Theosophical Movement as is the present Society of that name—indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T.S., was meant to overthrow.

Some members have worshipped the so-called "Theosophical Society," thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the So-

ciety rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry—a great and important part of the true Theosophical Movement—is universally international; and yet its organizations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindu, it is essential that a change in the outward form be made. This is that it become like the Freemasons—independent in government wherever the geographical or national conditions indicate that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in government free and independent, but in basis, aspiration, aim and work united with all true Theosophists.

We have not changed the work of H. P. B.; we have enlarged it. We assert that any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists, just as Masons are received among Masons. It is untheosophical to denounce the change made by the American Group; it is not Theosophy nor conducive to its spread to make legal claims to theosophical names, symbols and seals so as to prevent if possible others from using them. Everyone should be invited to use our theosophical property as freely as he wishes. Those who desire to keep up H.P.B.'s war against dogmatism will applaud and encourage the American movement because their liberated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

THEOSOPHY AND CAPITAL PUNISHMENT

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From ignorance of the truth about man's real nature and faculties and their action and condition after bodily death, a number of evils flow. The effect of such want of knowledge is much wider than the concerns of one or several persons. Government and administration of human justice under man-made laws will improve in proportion as there exists a greater amount of information on this all-important subject. When a wide and deep knowledge and belief in respect to the occult side of nature and of man shall have become the property of the people then may we expect a great change in the matter of capital punishment.

The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offence. If the administration of the laws is so faulty as to permit the release of the hardened criminal before the term of his sentence has expired, that has nothing to do with the question of killing him.

Under Christianity this killing is contrary to the law supposed to have emanated from the Supreme Lawgiver. The commandment is: "Thou shalt not kill!" No exception is made for state or governments; it does not even except the animal kingdom. Under this law therefore it is not right to kill a dog, to say nothing of human beings. But the commandment has always been and still is ignored. The Theology of man is always able to argue away any regulation whatever; and the Christian nations once rioted in executions. At one time for stealing a loaf of bread or a few nails a man might be hanged. This, however, has been so altered that death at the hands of the law is imposed for murder only—omitting some unimportant exceptions.

We can safely divide the criminals who have been or will be killed under our laws into two classes: *i.e.*, those persons who are hardened, vicious, murderous in nature; and those who are not so, but who, in a moment of passion, fear, or anger, have slain another. The last may be again divided into those who are sorry for what they did, and those who are not. But even though those of the second class are not by in-

tention enemies of Society, as are the others, they too before their execution may have their anger, resentment, desire for revenge and other feelings besides remorse, all aroused against Society which persecutes them and against those who directly take part in their trial and execution. The nature, passions, state of mind and bitterness of the criminal have, hence, to be taken into account in considering the question. For the condition which he is in when cut off from mundane life has much to do with the whole subject.

All the modes of execution are violent, whether by the knife, the sword, the bullet, by poison, rope, or electricity. And for the Theosophist the term *violent* as applied to death must mean more than it does to those who do not hold theosophical views. For the latter, a violent death is distinguished from an easy natural one solely by the violence used against the victim. But for us such a death is the violent separation of the man from his body, and is a serious matter, of interest to the whole state. It creates in fact a paradox, for such persons are not dead; they remain with us as unseen criminals, able to do harm to the living and to cause damage to the whole of Society.

What happens? All the onlooker sees is that the sudden cutting off is accomplished; but what of the reality? A natural death is like the falling of a leaf near the winter time. The time is fully ripe, all the powers of the leaf having separated; those acting no longer, its stem has but a slight hold on the branch and the slightest wind takes it away. So with us; we begin to separate our different inner powers and parts one from the other because their full term has ended, and when the final tremor comes the various inner component parts of the man fall away from each other and let the soul go free. But the poor criminal has not come to the natural end of his life. His astral body is not ready to separate from his physical body, nor is the vital, nervous energy ready to leave. The entire inner man is closely knit together, and he is the reality. I have said these parts are not ready to separate—they are in fact not able to separate because they are bound together by law and a force over which only great Nature has control.

When then the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. He sees the people, he sees and feels again the pursuit of him by the law. His passions are alive. He has become a raging fire, a mass of hate; the victim of his fellows and of his own crime. Few of us are able, even under favorable circumstances, to admit ourselves as wholly wrong and to say that punishment inflicted on us by man is right and just, and the criminal has only hate and desire for revenge.

If now we remember that his state of mind was made worse by his trial and execution, we can see that he has become a menace to the living. Even if he be not so bad and full of revenge as said, he is himself the repository of his own deeds; he carries with him into the astral realm surrounding us the pictures of his crimes, and these are ever living creatures, as it were. In any case he is dangerous. Floating as he does in the very realm in which our mind and senses operate, he is forever coming in contact with the mind and senses of the living. More people than we suspect are nervous and sensitive. If these sensitives are touched by this invisible criminal they have injected into them at once the pictures of his crime and punishment, the vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere.

And even with those not called "sensitive" these floating criminals have an effect, arousing evil thoughts where any basis for such exists in those individuals. We cannot argue away the immense force of hate, revenge, fear, vanity, all combined. Take the case of Guiteau, who shot President Garfield. He went through many days of trial. His hate, anger and vanity were aroused to the highest pitch every day and until the last, and he died full of curses for everyone who had anything to do with his troubles. Can we be so foolish as to say that all the force he thus generated was at once dissipated? Of course it was not. In time it will be transformed into other forces, but during the long time before that takes place the living Guiteau will float through our mind and senses carrying with him and dragging over us the awful pictures drawn and frightful passions engendered.

The Theosophist who believes in the multiple nature of man and in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by the fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic law—will oppose capital punishment. He sees it is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal.

CLOSING SPEECH

AS CHAIRMAN OF THE EUROPEAN CONVENTION HELD IN LONDON, JULY 6th AND 7th, 1893

[From *Convention Proceedings*, European Section, T.S., 1893]

You have now come to the end of your labours. Very justly did Bro. Kingsland point out to you that this convention was marked by the attention given to plans for more and better work, and by an absence of consideration of results. This is the true position. Results will take care of themselves, and our duty is to seek our duty out and perform it, leaving results to the law of nature.

I would like you to reflect for a moment on the history of the society. Eighteen years ago it was founded, and I am talking to you as one who was present at its foundation. It was begun with a purpose by those who were determined to proceed. But soon the greater part of those who had entered in its early days, left it. Those deserters were, many of them, spiritualists who expected to see a new and more striking form of phenomena, because their mediums had been prophesying wonderful things; spirits were to appear in public on the streets and upon lecture platforms. But when they discovered the real aims and purposes of the Movement to be different from their notions, they left it. Yet the society grew, members increased, work spread, the organization embraced the earth. Now was this growth due to a constitution and red tape? No: it was all because of the work of earnest men and women who worked for an ideal. Red tape, and votes, and laws to preserve votes, or to apportion them, are useless for any purpose if they are such as to hamper effort. Bind your soul about with red tape, and like the enwrapped mummy it will be incapable of movement.

If you will regard its history in Europe, you will see that it came to its highest point of energy without votes, without rules, supported and sustained by unselfish effort. Was it H.P.B. alone who made it grow here? No, for she alone could do nothing. She had to have around her those who would work unselfishly. By that it flourished

here, and now that it has attained such proportions that it includes devoted, earnest workers, you will do well, year by year, to be careful that you do not mummify it with red tape and continual alterations of your constitution. There is a tendency in this country to choke effort with forms and regulations. Universal Suffrage is not the unmixed blessing its devotees insist it is, and if you do not beware, the tendency to hedge your so-called right to vote, all about with regulations, will work to the congealing of the fire of zeal. It is not a vote that tells in our Movement. It is energy; work, work, work. The devoted toilers here at Headquarters could easily any day relinquish votes and constitutions to your will, and yet go on working earnestly and steadily for the Theosophical Movement, leaving political Theosophists to amuse themselves with votes. So I regard our conventions, not as assemblies for tiresome bureaucratic legislation, but great lodge meetings, where we all gather for mutual help and suggestion for the work of another year.

The next point I would like you to consider is that of dogmatism. A great deal has been said about the fear of a dogmatic tendency and of the actual existence among us of dogmatism. This I consider to be all wrong and not sustainable by facts. The best way for you to produce dogmatism is by continually fearing and talking about it, by waving about the charge of dogmatism on every occasion. In that way you will soon create it out of almost nothing.

What is dogmatism? To my mind, it is the assertion of a tenet that others must accept. Is that what we do as a body? I think not. Certainly I do not do it. In my opinion, oft declared, anyone who asserts in our society that one must believe this or that theory or philosophy is no Theosophist, but an intolerant bigot.

But those who have spoken of dogmatism, have mistaken energy, force, personal conviction and loyalty to personal teachers and ideals for dogmatism. Such are not dogmatism. One has a perfect right to have a settled conviction, to present it forcibly, to sustain it with every argument, without being any the less a good member of the Society. Are we to be flabby because we are members of an unsectarian body, and are we to refuse to have convictions merely because no one in the society may compel another to agree with him? Surely not. My friends, instead of being afraid of a future dogmatism of which there is no real sign now, we should fear that it may be produced by an unreasonable idea that the assertions of your own convictions may bring it about. I feel quite strongly that those who accuse us of dogmatism have no fixed ideal of their own. Let no one therefore be so injudicious as to raise needless alarms and thus attract disaster. We are protected by our constitutional declarations and by self-interest

for the purpose that now and then our officials promulgate a reassertion of our undogmatic attitude.

Most important of all, to be carried away from here by each one, to be acted upon during the next twelve months, is a deep and living feeling of harmony and brotherhood. A union in name has no force or power. Eighteen years ago we formed the union, the attempt to create a nucleus of a universal brotherhood, and since then we have made progress toward realizing what was then but a sound. Such an actual brotherhood is an important fact, its absence a very great obstruction and difficulty.

Too many have failed to make brotherhood a real thing in their life, leaving it merely as a motto on their shield. Our brotherhood must naturally include men and women of very various characters, each with different views of nature, having personal characteristics which may or may not grate on others, as the case may be. The first step then to take is to accept and tolerate personally all your fellows. In no other way can we begin to approach the realization of the great ideal. The absence of this acceptation of others is a moral defect. It leads to suspicion, and suspicion ruptures our union. In an assembly where harmony is absent, and brotherhood is not, the labours of those assembled are made almost nil, for an almost impenetrable cloud rolls out and covers the mental plane of all present. But, let harmony return, and then the collective mind of all becomes the property of each, sending down into the minds of everyone a benediction which is full of knowledge.

For the American Section, as its General Secretary, I once more extend to you the hand of friendship and love. I give you, for that section, the pledge to sink all personal or sectional aims into one great sea of devotion to the cause we have taken up.

The Convention is adjourned *sine die*.

FRAGMENTS

[*Attributed to W. Q. Judge by those who knew him.*]

The truest happiness is to be found in the deep interior study of the great mysteries of nature and life, seeking thus to find the best manner in which the soul may express, and in a constant fulfillment of this manner when found. If they can be taught to see and feel this and the true meaning of it, the work is done. Labor, therefore, faithfully to accomplish this in yourself, for we can teach others only what we ourselves know, and this knowledge is one with experience. The divine light burn for all; take your part of it and illuminating first your own

heart, the power will then be yours to illumine others. Remember, words are not needed.

In the silence these things are done.

Those in whose midst you may live, quiet and unknown, will have the radiance cast upon them merely by your presence. It is not what you say and do, but what you *are* that tells, and that which will leave its ineffaceable mark upon each character you meet as upon all time. The Soul desires to express itself in its reflection, your life. So live that it may do so. So think and act that you may become a channel for higher things to descend to lower planes.

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Meditate on things you want to know . . . Seek all knowledge within yourself, do not go without. You understand what is meant by this; not that books should be neglected but that information obtained from them should be *drawn within*, sifted, tested there. Study all things in this light and the most physical will at the same time lead to the most spiritual knowledge.

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Sorrows, crosses, these are our opportunities, could we but see it so. But he is far along who does so see it. He has attained who fully *realizes* it.

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The Lodge force working in a pure devoted heart sets free the soul and lets it speak. The eternal verities resound forever upon the spiritual planes and when the mind is pure and will hearken, the soul echoes them.

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What of the darkness! What of the light! They are one to those who *see*. How plain these matters are in higher moments, how drearily obscure at other times. This will show you the value of higher moments perhaps, and what those always living in them enjoy.

Be what you love. Strive after what you find beautiful and high and let the rest go.

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Can you not live so as to feel the great throbbing heart around you, so as to express that feeling in even the smallest detail? Let there be nothing cold or cynical in your view of life. Sense the pathos and the pity of it, trusting that some day to your now darkened eyes the mystery and the pain will be untangled. Feel, feel, with everything that cries, with everything that suffers, and in the most broken fragment of a life find some beauty. Let your own quivering heartstrings teach you the anguish in other hearts and live to ease it. Pain is our best teacher. Do not dread nor flee her therefore, she comes in mercy.

Go forth to meet her, trembling, perhaps, but reverently, patiently, unflinching; only so can the lesson be learned, and from the dark hours spent with her, a light shall arise, showing the way to stumbling feet, giving the power to comfort and console. And in the peace of that, your heart shall understand and be satisfied.

Harmony, sacrifice, devotion, take these for keynotes, express them everywhere and in the highest possible way. The beauty of a life like that, the power of it, who can measure or set bounds to.

Those who know and love you can always see it, and it may also be shining in some other heart which as yet has no light of its own.

The Lodge waits and watches ever, ever works—think you not we have patience?—and those who serve us must do the same.

You are right, no detail is overlooked. Life is made up of details, each a step in the ladder, therefore who shall dare say they are small. We are closer than you know, and love and thought brings us still nearer

Kill out doubt which rises within; that is not yourself, you know. The doubt is a *mâyâ*, cast it aside. Listen not to its voice which whispers low, working on your lack of self-confidence.

Therefore I say, have neither vanity nor self-depreciation. If you are the Higher Self, you are all that is great, but since your daily consciousness is far, far below, look at the matter impartially and frankly. Vex yourself not with contradictions. You know that you must stand alone; *stand* therefore.

If you have patience and devotion you will understand these things, especially if you think much of them and meditate on them, for you have no conception of the *power of meditation*.

Closer insight gives heavier responsibility—do not forget that—and a responsibility which affects others more than it does yourself.

See to it, then, that the outer does not obscure the inner, for your lamp must be carried aloft for others to see, or not seeing it, to continually feel.

Do not confuse the outer with the inner, therefore, though the outer be full and rich, remember it is so because of the inner *shining through*, and look ever back to that which shines. No sorrow, no disappointment lie there, but a fullness of realization of which you have no conception and a power and strength which shall lift you above these confusions to a sure place of your own. You have been too harsh with your lower nature, that leads to dangerous reactions. Quiet, steady effort is far better, casting aside all thoughts of results.

Treat your mind as a child, lead it firmly but gently and in all ways and at all times strengthen your faith.

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